6:Rattray E.G-6 (ca. 1900) 1907 FRS Ngoni FRS

SOME FOLK-LORE
STORIES AND SONGS

IN CHINYANJA

WITH ENGLISH TRANSLATION AND NOTES

BY

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WITH PREFACE BY

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[Title Page]

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PREFACE BY THE REV. ALEXANDER HETHERWICK, D.D.

THE author of the following book has been for some years located among the Nyanja-speaking tribes of British Central Africa at Blantyre, and afterwards in Central Angoniland. His occupation as a member of the African Lakes Corporation has brought him into close contact with the native population of these districts. He has taken advantage of his opportunities to familiarize himself with the native language, of which he has acquired a very competent knowledge. In the course of his studies he made a collection of native folk-lore and stories which illustrate in the fullest degree the various constructions, idioms and grammatical forms of the language. These he has now published with the coöperation of the Directors of the Corporation.

The book is of value as containing examples of native life, habits and customs which are rapidly disappearing from the country before the advance of civilization and the work of Christian missions. The coming generation of natives will grow up under new influences, and the habits of thought and belief that ruled the lives of their fathers will soon be forgotten. Collections of folk-lore such as this book contains are therefore invaluable for the light they throw on a state of native life that is rapidly passing away.

To get into the heart of the native mind is a task well-nigh impossible for a European. The nearest

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121 approach is made through the media of such collections as the author of the following pages has made. For this reason the book is commended to all who are interested in the study of native African life and habits.

It is further to be commended for its illustrations of the Nyanja language in which the stories, etc., are written. This language is spoken over the greater [197] part of British Central Africa, or Nyasaland Protectorate, and forms the chief means of communication between the natives of the various districts themselves, as well as between the European settlers and the native population around them. It seems likely to become also the *lingua franca* of the whole of the British possessions in Central Africa that border on the Nyasaland Protectorate. The student of this language will find no better way into the heart of the subject he is dealing with than through the medium of these native stories. To facilitate this use of them, a literal translation is added, and notes are appended illustrating and explaining such idiomatic constructions as would be likely to present difficulty to a learner.

The writer of this preface has no doubt but that the book will prove its usefulness to the student of the Nyanja tongue, as well as its interest to the student of native African life and thought.

ALEXANDER HETHERWICK.

BLANTYRE MISSION,
BRITISH CENTRAL AFRICA,
January 1, 1906.

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PREFACE BY THE AUTHOR

In the study of this language, the student is fortunate in having two such scholarly works of reference as *A Practical Manual of the Nyanja Language*, by the Rev. A. Hetherwick, M.A., D.D., F.R.G.S., and *A Cyclopædic Dictionary of the Mang'anja Language*, by the Rev. D. C. Scott, M.A., D.D., F.R.S.G.S.; on the other hand, there is a striking want of any good prose work in that language. Of translations of the Bible, and other religious books, there are many, but all such works, in the translation, follow the English text almost literally, and contain so many words from foreign sources as to be of little use to the student who, having mastered the grammar and syntax of the language, seeks to enlarge his vocabulary and knowledge of idiomatic expression by reading some prose work. (The ideal translation of the Bible, or other religious work, would be one in which the English sentence is taken, the meaning got at, and this remodelled and transformed according to the native way of thought and expression.) It is to supply such a want that this little work is intended. The aim throughout has been, in the Chinyanja part, to write each sentence as a raw native would speak it. It is a commonly heard saying, that only boys trained at a Mission talk the language "grammatically." This is correct, if by "grammar" we mean a principle of set rules for the speaking of a language. For to the uncivilized native any such rules as those governing our own, and other languages of civilized countries,

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are unknown, and he talks, "having regard rather to the poetical feeling than to the grammatical position and syntax of a word." But enclitics, tense particles, concords, the various forms of the verb (applied, causative, intensive, reversive, etc.), and all those auxiliary particles such as *ba*, *ka*, *ngo*, *dzi*, and enclitic particles such as *-nso*, *-be*, *-tu*, etc., by which all the finer shades of meaning are expressed, he uses absolutely correctly, and it is with a view of understanding, and making oneself understood, to the raw, uneducated element among these natives, that one should go to the trouble of learning this language.

The customs, stories, etc., recorded herein are those of the natives inhabiting Central Angoniland. They are descendants, for the most part through intermarriage with the Achewa, of the Zulus who came from south of the Zambezi, scattering as they advanced, under different leaderships; those under *Gwaza* (the father of *Sakambewa*), and his *ndusa* *Chiwere*, settling at Dowa; *Mpezeni*, a son of *Gwaza*, settling near Fort Jameson. *Mputa*, the father of *Chikusi*, after reaching as far as Lake Chirwa, and raiding the Anguru under *Sinjaubwe-reka*, came to Domwe, near Dedza, under promise of cattle from *Sosola*, a *Chipeta*, or *Nchewa* chief. (*Chipeta* and *Nchewa* are synonymous, the former word being a sobriquet bestowed on the *Achewa* who came on to the Angoniland plateau, by the *Achewa* who settled on the Lake shore, the latter referring to the former as the a *chipeta*, i. e. they of the *chipeta* (long grass)). Intermingled with these customs, borrowed for the most part by the conquerors from the conquered, are to be found traces here and there, and here and there a word, which strike the key-note of their past history, now all but forgotten even by themselves. But what is of their

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past, and what of their present, will be clear to one who has made a more minute study of their Zulu ancestors than the writer had time or opportunity to do. Whatever be of merit in this little work, the writer owes to the Rev. Alexander Hetherwick, D.D., to whose kindness and courtesy in teaching him Chinyanja, when he first came to the country, he owes all that is best in his knowledge of the language.

MANDALA,
BRITISH CENTRAL AFRICA,
January 1, 1906.

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I

THE ORDEAL POISON

I. In the event of a chief's wife dying, or perhaps his child, the chief holds a consultation with the village elders, saying, "You at the village here, we wish to consult the oracle." At the "chief's" ordeal they summon all the headmen, but in the case of the "people's" ordeal, every one partakes of the poison. When they see that people are often dying they talk it over with the headmen, saying, "Look here at the village, here people are dying and we wish to summon the medicine man, that he may follow up the clue for us at the village." So they send one youth to summon the medicine man. He arrives very late in the evening. They put him in some hut, without people knowing that he has come. In the morning a young man gets up, and goes and stands at the open space in the village [where the men sit and talk, and where the different disputes are settled], and when he has climbed on an ant-hill, that all men may hear, he says, "Do you hear, you must not eat your '*nsima*' porridge to-day; he who is asleep let him arise that he may himself hear. They are saying you all must bathe, you taste a little of the beer that is not sweet, to-day."

II. He who was about to have his morning sup, pushes aside his flour against the hut wall, he begins

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754 to hide his household goods for, says he, "How
695 do we know we shall return from there." And all
791 their beads are taken off. When they see the sun is beginning to rise, every one assembles. And then they begin to pick out some strong young men, saying, "So and so must stay behind, and so and so, they must look after their companions and keep guard over the village, lest the medicine man's children begin to pillage the property of them who do not die." And then they begin to set out to go to the spot the poison is to be drunk at, and they [412] carry in readiness a grain mortar and a pestle (just any mortar), and follow the path in single file, and come to where the witch doctor is, and he begins to arrange them in a line; they do not turn their backs to the sun, the women spread out in one line, the men in another. The place is black with people. [942] The medicine man has his feather head-dress on, and goat's-hair bands are round his wrists. And then some old man gets up to present that for which the medicine is pounded, perhaps a goat, and this is for opening his bag [where he keeps the poison].

III. Thereupon the doctor says, "Give to me the spirit of the dead." Then that old man gets up, and going up to the village chief, tells him "The doctor is seeking the spirit of the dead." And the chief speaks, saying, "Well, and know you not them who have died here?" And then the old man *gives* him, the doctor, the spirit, saying, "Here so and so, and so and so have died, and it is on their account we summon you." Then the pounder of the poison says, "Give to me the partakers of human flesh who have eaten these ones you name." And then they call up two people, a man and a woman, saying, "Let her of the race of the Hills, and him of such and such a clan come here." And them they thus called come and stand near the mortar. Then

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the pounder of the ordeal poison opens his monkey-skin wallet, pulls out the poison bark, and breaks it off into the mortar with a hippo's tooth. When he is chipping it off, he does not finish all the bark he has in his hand, he chips off a little and leaves the rest. When he is doing this the bark jumps, and falls on the left, and again on the right. They surely know that here to-day wonders will befall and that men will die and women. Then the medicine man says, "Give us men to go and draw water." Then the old man asks, "How many men shall we bring?" And perhaps he says, "Bring three, because the people are many," and the doctor tells them, "You must not glance behind, but just draw the water and return." (Lest they give warning to the flesh-eaters.) When he has finished cutting down the bark, he bids his attendant "begin to pound." They do not pound the poison bark as they would grain, they pound, thud! thud! and turn the pestle in the hands. While the attendant is pounding, the pounder of the bark keeps tapping, rat, tat, tat, on the mortar, with his monkey stick [which monkeys use for digging roots], and chants—

IV. "You have heard mother of children,
Mother of children of *Kundamva*.
Indiscriminate slaughter is the game war plays,
It slew the baboon at *Bonqwe*,
When you slay let your victims fall backward and not forward.
Bag, make the poison hear my words.
You are come into the village, you are their advocate.
They say, that here so and so and so and so have died.

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It is to plead for them you have been summoned.
There they are, she of the house of the Hills, and he of so and so's clan.
She of the Hills, it is she who has taken the basket.
He, the man, took the little sharp knife,
If it be not you, on the spot, on the spot, you must vomit,
If it be you,
Oh slay, slay, slay."

When they come with the water, the medicine man takes a water-jar full, and pours it into the mortar. You can hear the froth come foaming up, and then he draws a cup of the poison and struts about stirring it with his monkey stick, and uttering this incantation—

"Pick them out, pick them out, pick them out,
You see only the morning's sun, its rays when sinking in the west you must not see.
Are you not that one?
You went to Zomba,
You beat the drum,
It was heard in the 'Never-reach-there country' of the fly,
The spurred fly.
There is a squint-eyed lizard there.
If it were not you who beat that drum,
You must vomit.
If it were you,
You must die.

V. "You went into the regions of the air,
You captured a ray of the sun,
You likened it unto a girdle,
Saying, 'Do you be my strength,
That when the poison comes,

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You will give me the mastery over it,
I shall win,
This girdle do you sever, sever, sever.'
You swallowed the egg of a fish-eagle,
That the poison when it came might become as naught,
This egg you must smash.

" You took the spleen of a crocodile,
You laid it in your heart,
You took a python's belly,
You swallowed it, that power might be yours,
Do you [my poison bark] rend these.

" You took wax,
You smeared it on your feet,
Going in your neighbours' fields,
Going with stealthy tread to gather up his grain,
To dust off again in your own garden,
Your companions are in want,
You have wealth to overflowing.

VI. " When you see your neighbour's child,
You say, ' Why should he walk thus at large?'
But surely I had better have eaten him
He who thinks thus shall enter here [into the mortar].

" The broken gourd-cups off the grave you beat together, that they might turn into snakes.
Was it not you who sang the song, saying,
' If it be large and heavy, if it be large and heavy, if it be large and heavy,
They go about rolling it,
If it be small and light, they just lift it ' [the corpse].

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Was it not you who sang so?
I seem to think I heard you.

"That little razor have you brought it now?
No, I have forgotten it [supposed answer].

"Maiden, beautiful maiden, E! E! E!
You took the arm-bones of the children of men,
You used to go and dance with them,
The squint-eyed lizard is on his seat, and
Sounding the drum,
Wheeling ever one way.
Now in the opposite direction, see they have rent the drum.

"There is a thing that walks by night,
There is something that comes by day,
It has seen him."

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VII. "No, to-day we have met each other, the boundary is there, from the east to the zenith is yours, from the zenith to the west is mine alone." He kneels down where one of the human flesh-eaters is, he does not address the demon himself, but talks with another who is next him, and says, "My child, where did you get your black magic; did you get it that you might be all-powerful, you alone?" When he gets up he exclaims, "I have got you, you must not escape, you must go in there, in there, you must enter here" [into the mortar]. When he sees that his attendant has finished pounding the poison, he takes some water and pours it into the mortar, and stirs it, and removes the dregs and takes two gourd-cups, and fills them with the poison. The woman and the man, they are the first to drink. Then the doctor makes every one else do so. Two men drink, he draws again, and gives two women. And so on until all have partaken.

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VIII. Then the witch finder says, "That beer I had great trouble in buying, you must not waste it, no, you there, we only told you to sip it, do not you see it is a small pot." Then he knocks down the mortar with his foot, and beats together two pieces of metal. When he sees that one human flesh-eater is dead, he says he has caused the mortar to fall. Some, when dying, cry out [like a hyæna]. "Uwi, uwi"; and people know he used to transform himself into that animal; should he roar like a lion, they know he was at times that mighty beast. Others again, when dying, clench their hands. Should they clench one hand, it is known they have eaten five people; if they clench both, men know their victims have been ten. When all have vomited, he causes the survivors to jump over the path. When he sees a man has jumped, he knows that one is an ordinary person and not an eater of human flesh, and the reason the doctor knows this is because he has washed the poison with a medicine made from the "*siswiri*" mouse [and it cannot cross a path and live]. Then the medicine man says, "Let them return to the village now, where a tree has fallen you cannot hide the fall thereof." Any one who has withstood all these tests, on seeing the grass tuft on his hut, dies. When the doctor hears a man has died, he goes to the place to strip him of his cloth and cut off the belt of beads from his waist. Of them who die at the drinking-place and who are free born, their friends make some payment to the doctor, saying, father has died from the poison. Anything the dead man be a slave they burn the body. They who remained behind at the village will drink on the morrow. The pounder of the poison, on returning to his home, is given a goat, perhaps a slave whose "Let me go and bury them." Should the dead

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754 695 791 [115] human flesh-eaters may have worn, the doctor takes home with him and washes his poison bark with it, that it may still retain its virtue. In the case of a man who dies from drinking the poison, his spirit is not brought back to the village, but is driven out into the bush.

II

A FUNERAL

764 I. When a person dies every one is told that so and so, who was ill, is "finished for." Then the village elders come together and go into his hut. They begin to bathe the body and anoint it with oil, folding the knees against the chest, and laying the palms of the hands against the cheeks, the arms being bent from the elbows. Then they take a large flat stone, set it against the hut wall, and on it place the body in a sitting position. Then they commence to wail, the women folk only are in the hut where the corpse is, the men are outside, and the children on the verandah. They lament, saying, "Alas, alas, my husband, what shall I do this day?" [The women pass the night in the hut with the dead body, the men sleep outside.] Next morning, when it is dawn, some men take their hoes, and sacrificial flour, and go to some resting-place on the wayside, and sprinkle some flour at the foot of a tree, and set out again, and when now they are drawing near the burial ground, the one who is in front picks up a stone and throws it, with the words, "We have passed." Then they commence to clear a piece of ground, and take the flour and mark out the grave.

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When they have finished doing so, one old man comes forward and turns up a little of the soil at each end of the grave, while the rest then begin to dig. People at a funeral do not fear each other; should they wish to abuse one another they just do so. When they have finished digging the grave, a person getting in is invisible. The reason they dig a deep hole is that they fear the eaters of human flesh, lest they should lift out the corpse should it be [lit. from] close to the surface. Then they take the blade of grass which they have measured the body with, and measure the cave, which they now dig inwards on one side of the grave, and throw out the earth to form this space. When this is finished, some of the old men come to have a look at the work. The two men who now remain in the grave (to await the corpse) are the chief mourners whose duty it will be to divide out the mourning feast to their fellows.

II. They who go to bring the body now set out, uttering the funeral wail. And all the people who remained behind at the village come together and congregate at the hut, and they enter and lift up the body. A mat is spread at the doorway and the body set down upon it; they lift it from there, and make a circuit of all the huts the man used to frequent when alive, and they take him also to the village court, and set him down there. On lifting him from there, they go to the burial ground. When they arrive at the accustomed halting-place for travellers, the corpse is again set down, and then they come with it to the grave. On the way to the burial ground they who carry the household goods and mats of the deceased go first. And the people take turns in carrying the body. When they come to the grave, they hand down the body to the two men who remained in it. They strip off his calico,

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764 and take a large flat stone and set the corpse on it, and take a millstone and place it on his head. If it be he has children, they are made to take charcoal in their hands, and this they cast into the grave (this is to cause them to forget). Then some old man takes up a hoe, and strikes the ground at one side of the grave and again at the other, when many begin to fill in the earth, the chief mourners trampling it down.

III. When they have finished filling in, they knock out the hoe heads, and set off for the stream. They who carry the hoes and household belongings of the deceased go first. When they reach the water, the chief mourners bathe first, then every one else; the men bathe up-stream, the women down-stream. They do not rub each other's backs. When
768 they have finished bathing, they take the calico, sporran, and "*nsengwa*" baskets the dead man used to eat out of, and set fire to them, and splash the ashes with water. Then they set out for the village, wailing. When they come to the grave, the medicine man looks for medicine to remove the evil
[765] influence of the spirit of the dead; [this medicine] he breaks up, puts in a potsherd, pours on water, and stirs. The chief mourner begins to rub it on his
765 legs, face, and hands, then others come and do the same. If the deceased had children of his own, they also rub some of the medicine on. They again keep wake at the hut in which the man died. Next morning at dawn the nearest relation of the dead
[431] takes goats and fowls and gives them to the chief mourners, who then begin to shave a little patch of hair from the side of each person's head, when the people will then shave each other quite bald. The widows go to some spot in the bush to weave the "red" bands and to shave. When every one has quite finished shaving, the meat is taken from the

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fire and divided out. They again sleep at the hut of the deceased. Next morning they begin to lift away any refuse. The chief mourners do this, throwing away the stuff at the cross-roads [where they set fire to them]. And then the people disperse. 765

IV. The widows live in the hut where the man died; they get up night and morning to go and utter their laments in the bush; if they meet any one, they cover their head with their calico. The chief mourners and the elders of the village now leave off cohabiting with their wives. When perhaps a month has passed, the elders make preparations for soaking the grain for beer. Previous to boiling the beer, they go to the village oracle to consult him, saying, "We are putting the beer-pots on the fire, and we are not sure if it will be successfully made with no hitch, and whether or not the people will quarrel." Then the oracle may say none of these evils will happen, telling them "the beer will be successfully made." Then they also ask, saying, "Who is she who is to set the beer on the fire?" And then the oracle consults the lots, and says, "But she of so and so's clan, it is she who shall set the beer on the fire." Next morning the beer is set on the fire, the following day it still boils, on the third day it stands off the fire, on the fourth the malt is put in. (In making beer not connected with any mourning, should it not ferment, it is allowed to stand over another day, but mourning beer, even should it not ferment well, they just go on boiling it.) On that day they summon the dance, and every one is told that the beer is ready on that evening. Then all the people collect and begin to dance. They beg some beer for "kindling the fire," and some to "pour on the drums." When they have danced some time an old man comes forth and 765 791 273 765 273

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commands silence, saying, "You have all met together here, look well to what I say. We are a people in affliction, let no one stir up discord; he who has adultery in his heart let him not commit it here, but at his own village." When it is dawn, some more beer, [called] the "bather of the eyes," is brought out. When the sun begins to get hot, all the chief mourners assemble, and a pot of beer, called the "shaving beer," is produced, and some is poured into a potsherd and used like water (for shaving), that the chief mourners may use it for shaving a small patch from each person's head, and when this is done, one shaves his companion. The womenfolk shave at the hut of the deceased. The widows alone shave their heads somewhere in the bush, and remove the "red" head-bands, and put on new ones, smeared with oil, and go to the water to bathe. Should there still be some beer remaining they again pass the night dancing, that it may be quickly finished, so that the villagers may resume cohabitation with their wives. The widows no longer go to the bush to lament, and they are privileged to commit adultery, provided they remove the head-bands.

V. When they have passed another month, they then begin to hurry on the women, saying, "Now you must make haste with the malt." This beer is that for "bringing back the spirit," and for "knocking down the deceased's hut." When it is ready they put it in a new hut that has been built beside the one the man died in. The elders then meet together in the hut, and one speaks as follows [to the spirit], "This is your new abode, these children you must guard from harm, and not, when they are walking, cause to fall over a snag; should you wish to ask for anything send the (harmless) mokawa snake, or the lizard, or the chameleon, and

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when they see these they will consult the village lots, and the oracle will tell them it is the spirit of their relation who is asking for beer." And when the beer is finished they honour (use *kuwapa*) him by saying, "Hail to him of so and so's clan-animal name." Then the chief mourners commence to pull down the hut in which the man died, and when they have done so they take water and wash their hands. Then they take a little pot and dig a hole at the hut door (they have just demolished), and put the pot in, and fill in the earth, the rim only of the pot being visible, and they knock a hole in the bottom of the pot, and they take beer and pour it into the pot, and it goes right through into the ground; and they take a potsherd and cover over the pot, and over that place the old grass door, and pin down the door with a bamboo stick, and take a gourd-cup, and having broken the handle, hang it on the bamboo. When they have done all this they bring out the beer of the chief mourners and dance, perhaps the *Chitoto* dance.

VI. On that day the widows may again meet face to face with men. For another year they live by themselves, and then some old person comes to speak to them, saying, "The mourning is now long past, get some malt, and look out for another husband (*mwa kupewa*); when water gets spilt (people) do not pick it up." And then they begin to hurry on the beer, and when it is ready all the chief mourners (and all who took part in the funeral) come and spend the night dancing. The widows get up early in the morning, and take a gourd of beer and go with it to the stream, and take off their hands, and set fire to them and quench the fire with the beer. Then the elders say, "Come, let us take the widows, who are now eligible for marriage again." And they tell some very old women to go to the *Keka*

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hut and tell the women that so and so is wishing to marry them, and take the place of him who died. At first the women refuse, saying, "We do not want (to marry again) but to go on mourning," and the old women go off and tell the men, who are congregated at the village court. The men say, "Oh, that is what they say, is it?" and they take their knobkerries and give them to the old women, who go off again to the women and produce the knobkerries. Say they, "This is so and so's, this so and so's." And the women take the one of him they wish to marry. When they have received the stick, the old women come out again to say, "She, who is now an eligible widow, wants so and so." And he, the man, then sends some one to bring out the beer from the hut [where the women are]. The man whom she loves then goes off to the medicine man to get medicine, and takes that for which the medicine is pounded. And the doctor gives him it, saying, "But go and bathe your former wife (or wives), before you enter the hut of her who is a widow." And he takes the medicine, and goes and gives it to his former wife, saying, "There is medicine, you must go and bathe." And he goes to the hut of his new wife, and takes a potsherd and sets it on the fire near the doorway. When it gets hot he pours in some water, and then some of the medicine. Then the man takes some of the mixture, puts his fingers to his lips, and smears his knees with it. Then the woman does the same. Some other medicine is in a pot. The woman stirs it round with a stick which has a little piece of wood fastened to one end, which she revolves in the hands (as if making fire); this pot she then lifts, and goes with it to where cross-roads meet, and here the man bathes, and then the woman. In the evening they take a hen and put it at one end of

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the hut "towards the feet," and then they sleep together. Next morning a relation of the man who died comes and takes away the fowl, going with it to the house of the man's mother. The spirit follows the fowl. When the man has lived some time with the woman, and if he does not get on with her, he just leaves her, and his companions say, "He only went to get his bows." If the woman wants to marry any one else she can do so, without any further medicine.

III

THE FUNERAL OF AN ANGONI CHIEF

I. When the chief of the whole country dies, they do not immediately inform the people of his own village. First they send messengers to other villages, to tell them "the clouds have fallen to-day." They do this because they fear, "if we tell his own men first, they may go and commence to forage and plunder, as is done at a chief's death." Then all begin to assemble, all the war bands from the different villages, shields in hand. They are decked out in their feather head-dresses, and wristlets and anklets of goat's hair; (the bands) glitter as if it were all for show and not for a funeral. Then some of the old men dress the dead chief for burial. The knees are bent against the chest, and the arms bent, the hands are laid against the cheeks, and they take a small gourd-cup, and make him grasp it in his hand. When they bathe him, they take grass from a forest glade. They do not

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wash the body, but only the face. The water they use they do not draw from the well where people drink, but take water from a running stream. The body is not anointed with oil. Then they take the spleen of an ox and deck his head till it all glitters, and then take the skin of an ox, killed that very day, and bind him in it. But do not wrap it round his head, but only as far as the neck, and take the fat from the ox's belly and throw it over him. Then he is set on a stone and the cup filled with beer.

II. The body remains in the hut four days, and bands of warriors sound their shields without ceasing. When the body begins to stink, oil is brought and poured in a dish and set fire to. On the fifth day, they lift the body, the child whom the dead chief had named as his successor leads, and all the relations follow, and the wives of the dead chief. The warriors come in companies, village by village. Very old men bear the corpse. It is carried upright. When they come with it to the water, if it be running fully they do not dam it up, should it be low they dam it across with stones and mud, and down stream becomes quite dry. Then they begin to lay firewood on some rock in the stream, and bring the corpse and put it on the pile and take more wood and prop it up on the sides. When they have finished piling up the wood an old white-haired man makes fire, and when the hot ashes fall blows it into flame and sets fire to the pyre, and the flames go roaring up. They place the child [and heir] where the smoke is blowing to. He stands on one leg, his shield is in his hand. When the fire bursts out in sparks the men clash their shields and chant their war songs—

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III. "This thing (that has befallen),
Have you heard these things, wife of an old man?"

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"Wage war on the *Afo*,
Hayo, hayo, hu,
They have left him;
They have left him in their midst."

"*Hwmba*, the mighty medicine man, has gone with them,
He has swallowed a magic horn, has *Hwmba*."

The shield of the chief, which he was wont to carry (*bayaire*), they burn on a fire at one side, and all his household belongings. When the fire has burned out, and the corpse also is consumed and turned to ashes, water is splashed over (the spot). Should the stream have been dammed they pull down the barrier, and all the ashes go down the *Mawi* (a river). When they see all is finished a sheep is killed, they take a wooden spoon and catch the blood and place it on the rock. Then they skin the sheep, cut it open, take the stomach, turn out the contents on the rock, and smear it over. The elders only eat the meat. When they have done this they go off to the village and kill many cows, the people still keeping up the rolling sound with their shields. All the ceremonial tufts of grass from the hut roofs belonging to the chief are removed.

IV. Next morning all the headmen shave their heads, and then the people from the different villages. The widows put on the red head-bands. Then they allow three days to pass, and on the fourth every one assembles and the new chief stands at the village court on one leg. One old man steps out and says, "Do you hear, your new chief is so and so" (naming him by his clan-animal name). Then every one shouts, "Hail," and the thunder of their shields is heard, and all around is a mass of waving plumes (trans. *hirsuti*). Then the elders

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take the "child," going with him to a hut to give him instruction, saying, "To-day you stand alone. Look after your people as did your father before you. If a man be at fault, forgive him; but the sin of adultery cannot be pardoned."

IV

THE UNAMWALI CEREMONY

1. When a young girl finds she has become a woman, she goes and stands beside the pathway [leading to the village]. Any one passing finds her there, standing silent. If it be a man who notices her, he goes off and tells some women, saying to her, "I have come across game, go and lift it." An old woman goes off to speak to her. She finds the girl, her face enveloped in her calico, and giving no answer to any question put to her. Then the old woman knows the girl is now a matured woman, and takes her off to the stream to bathe her. On returning with her from the water she places her in the hut of the head old woman of the village. (The old woman who first found her is the head of the ensuing ceremony.) Then the old woman goes off to inform other elderly women that "the maiden has reached womanhood." The girl remains in the hut six days. Should she be of the clan of Kwesi, they give her porridge made from millet only, if of any other clan, porridge made of any grain. In her relish they do not put salt. Her porridge she eats out of an old basket, and the relish from a potsherd. (This old basket will be

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thrown away the day she comes out of the *tsimsla* hut.)

II. On the seventh day, before dawn, one of the old women rises and makes a shrill noise with her tongue, then old matrons only collect and go with the girl to the stream. Should the maiden formerly have been of an insolent nature, she is tied up in a bundle of grass and thrown into the water. The old women warm themselves over a fire on the bank. When the sun gets hot, she is taken out, and set on the bank, and they commence to dance and pull her about, and reprove her, saying, "You there, listen; I sent you to go and draw water for me, and you refused. You said, 'I am not a slave.' But could you have come to the water here to-day? She who has brought you here, is not she that very old creature?" Then she is given all sorts of advice. When they have finished they shave her head and [340] paint, and rub her with oil and adorn her with beads. Then the old woman who is head of the ceremony takes her up on her back, and as they go they sing—

"Wrinkles, mother, wrinkles,
I was at my own home, and never a wrinkle,
I came among the Angoni, [339]
I saw wrinkles, [338]
Wrinkles, O!
Things like this all fall on me.
Maiden chuck like an old sitting hen,
How can I chuck, I am only a young bird?
Chuck."

When they come with her to her mother's house, they sing—

"Tumbling about the things in her mother's hut,
In the hut that is no longer hers."

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III. Then they spread a mat and go and bring her husband, and set them down on the mat side by side and begin to shave his head. As the hair falls the people throw down beads. Then they take a stick and lay it across the legs of the man and woman so that each may know it is that stick that will beat them [if they do wrong]. When they have finished shaving the man, they bring oil and rub the bodies of the man and woman. When it is dark the old women escort the girl to her husband's hut. The ndivo relish is cooking on the fire. During the night the woman rises and puts some salt in the pot. Next morning, before dawn, before the villagers have opened their doors, the woman goes off, and gives some of the relish to her mother, and to the old woman who was mistress of the ceremony. This relish she just sets down at the door, and when they open they find it, and rub it on their feet and under their arm-pits; little children just eat it. If she have any relations who are at a distance, they sharpen a little piece of bamboo and stick the relish on the end (and put it aside) that the distant one, when he returns, shall also rub his feet with it. Perhaps the absent one, should he not have heard that these events have happened when he comes to the village, and should say, "Give me water that I may drink," they refuse him, but with a purpose, even though the water is there, and go and bring the relish that first he may rub some on his feet. It may be the woman discovers that her husband is impotent, then she just stays in her hut and does not come forth to distribute the relish. Then the old women [who know the reason] will persuade the man, saying, "Go off to the man with the lots to consult them" [to see what is to be done]. When he goes off (on this errand) some other man is called in, and he

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will finish the ceremony [that the relish may be given out]. Should the girl, before she came to maturity, not have been betrothed to any man, the matrons tell her she must go to some lover; this is known as "chigango." In the evening she takes her cooking pot and relish and goes to the quarters of the young unmarried men, who for the night sleep somewhere else. In the morning the girl goes back to the *Kuku* hut.

V

THE BIRTH OF A CHILD

1. When a woman becomes pregnant, the matrons of the village tell the husband "he must now no longer cohabit with her." If the man have another wife he goes off to her house. When the time draws near for the woman's accouchement, she bids her husband leave her. He goes to one of the village matrons and tells her, "My wife is very ill." Then old women go to the hut and begin to take out all the cooking utensils and household goods. Should the woman have difficulty in giving birth the old woman bid her confess, saying, "Speak, child, lest you die; who committed adultery with you?" Should she have been faithless she confesses, saying, "I sinned with so and so." The matrons hide such confessions. When she is safely delivered they bathe the infant, then one old woman goes off to tell the husband, "Your wife is well." Perhaps the woman has given birth to a male child, then she tells him, "You have seen a knobkerry."

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If a female child, "You have seen a basket." Then the man comes and sits down on the verandah and makes fire. The old fire in the hut is thrown away. The old woman takes up the new fire and kindles with it a new fire in the hut. The husband goes away to another hut. He does not now cohabit with any of his other wives until his wife, who was confined, is seen again in public.

II. When they know the umbilical cord is going to break, when they set the infant on the knees (legs), they lay it on its side so that when the cord breaks it will fall on one side; for if it breaks and falls on the pubes the child will be impotent, or barren. The umbilical cord they bury on the verandah. That day is the one on which they shave the mother and child. They begin with the infant and they shave the mother. On shaving the infant's head they leave a little hair on the fontanel, and should the infant be of the clan *Mazoka*, they also leave a little patch on the back of the head, and then his godmother gives the child a name, saying, "My grandchild's name is so and so." This name it will have until such time as it begins to laugh and notice people, then the father, should he wish, will give the child another name. When it grows up still farther it will give itself a name, saying, "Now I am so and so." When the child becomes a man he will once again discard his old name and take another. And if a person calls him by the old name, he says, "He has named me by that thing the wild bush-pigs unearth while digging with their tusks" [meaning something very old]. When they have finished the shaving, the child's grandmother powders some medicine called *pfundalwe*, this she mixes with castor oil and red clay, and then rubs on the fontanel. This medicine they continually renew. When the infant gets strong and big they stop. The

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reason they put on this medicine is that they fear the sun lest it strike through the skull. They also take a purgative medicine called *chirara*, and pour a decoction in a gourd used for cooking the infant's gruel. The gruel is left off once the child gets strong.

III. Now they prepare to steam the infant. They get the roots of the *Ngalisse* tree and the leaves of the *Chipungunyenya*, and put them in a pot of water, and get four large white pebbles, and put them in the fire, and when they are red hot, lift them out between two pieces of stick, and drop them into the pot, and the steam envelops the infant. They do this because they fear a disease called *Tsempo* and *Mzoka*. This done, the floor of the hut is replastered [with dung], and they set fire to everything that was left in the hut—baskets, potsherds, and spoons. The fire in the hollow in the centre of the floor, they rake up on the floor level, and remove the ashes only, but when they come to fasten the mkuni belt round the infant's waist, the fire is completely extinguished, and rekindled from that of some other hut. Then the husband comes and stands upright near the doorway, and little cuts are made on his leg. They begin with his big toe, and cut four little slashes, and four on his shin, and four on his knee, both sides, and do the same on the other leg, and on his chest are cut two little gashes, and on his back two. Into these cuts is rubbed some medicine for a disease called *Chiepalo*. When they do this they fear, should the man step over the spot on the verandah where the umbilical cord and afterbirth are buried, he might take this disease of the legs (*Chieyalo*). If the man have another wife it is she who twists the belt made from the bark of the *Mpoza* tree and places it underneath the mat where she and her husband sleep. Next morning

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she rises early to go and fasten the belt on the infant. Should the man not have a second wife, the one to put the belt on the child is his (the man's) sister. The man does not immediately see the face of his child; some day these same old women make him take it in his arms [hands]. The father then makes them a present of beads.

IV. When they notice the infant is beginning to grow his bottom teeth and to smile at people, the elders tell the father that, "Now you must bring the child into the village." The child's grandmother ties up beforehand some *kizungu*. She begins with a little strip of cotton, and rolls it round and round the medicine charm and along with a piece of string; then takes a little piece of skin and sews it over this, and takes some beads and sews them on the skin. The mother cooks some relish beforehand. That evening the husband and wife sleep together (this is "to bring the child into the village.") She cuts off the old belt the child is wearing, and puts on the new one with the *kizungu* medicine in it, some more of the medicine, similarly tied up, is placed under the infant's head. In the morning she takes the relish to present to the two old women, and then takes the *kizungu* she had placed under the child's head and ties it round his neck, and then takes a belt of beads, interspersed with little wooden charms, and adorns the child. When in time the *kizungu* belt breaks, they do not look for it or replace it. In the event of an infant dying before he has been "brought into the village," they bury it in some open glade, near the edge of some stream, its funeral is attended by women only. Should a man tramp over the spot where the child is buried, he "has taken" the disease known as *kipoi*. Such a grave is known as *ezenga*.

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VI

A VILLAGE EXODUS

1. The village-head, when he wishes to remove the village to a new site, tells the young men of the village beforehand to look out all the building materials necessary. These they will just pile up. Then some day the head old man gets up very early in the morning logo and seek a suitable spot. When he finds a good place, he says, "Yes, this is where I shall build" (i. "This is my place"). When he goes to the village that evening, he tells them not to break the rules enforced on such occasions, as he wishes to 'kindle fire in the forest," as he is tired of the present site of the village. Next morning at dawn he rises very early, along with his brother and the medicine man, and goes to the site of the new village. They begin to walk all round, tying grass tufts on little knots and smearing them with medicine, and they make fire where they are going to build the *Kuka* hut, and they put some medicine on the fire, and bring water, and blow it in a spray out *of* their mouth. And the reason they thus medicine-guard the village, is for fear of lions and human flesh-eaters. Then the village people come with the building materials, and they are told to "*clear the ground.*" And they do so, and when this is finished, the *chief* takes the door-posts and sticks them in position, and also the side-posts, where others put them in (firmly). When the *Kuka* hut is completed they begin with that of the headman. When dark others leave, going back to the old village. There remain only the *chief*, and the others who will continue to sleep there, and

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again returning to the old village. That evening they take some of the fire (that they made earlier in the day) to kindle a fire with in the (new) hut (*Kuka*). In kindling it they do not squat down, they blow the faggots into flame from a standing position, and they do this lest the smoke might ever after hang in wreaths over the floor. The womenfolk come every day to cook.

II. When the chief's huts are finished, they build those of the old men, and when these are complete, they bring all the huts [from the old village]. When they see that all the huts are finished, beer is made at the old village, and they go and bring the spirits. He who has a grave pours some beer in a gourd-pot and places it on the grave, saying, "We have gone hence, you must not search for us here, come let us go together." On that day they demolish all the huts that remain, they leave only the huts of which the occupant has lately died. When now the sun begins to slant westward, from the *Kuka* hut they take five gourd-pots, and fill them with beer and make young women carrying these lead the way. The head old woman of the *Kuka* hut goes first, the chief wife of the chief follows *Gogo*, and then come the ones carrying the beer. When they arrive at the new village they set down the gourd-pots and all the people assemble. The elder of the village then begins to propitiate, saying, "There is the beer we down on earth have made, we have gone from yonder, we present to you your new village, all men you will have a care for." Then the village chief makes a present of a goat and hands it to the old man, and he again speaks, saying, "Here is a goat which your child presents, you will wash it down with the beer." If the goat makes water, that is to say the spirit consents, if it will not they do not kill it. Then they kill the goat

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and take the liver, and lungs, and stomach, and set them down beside the beer, and cut off some meat from a fore-leg, and roast it, and cut off a piece, and give the head of the Kuku hut, and cut another piece, and the chief eats it, and another his old men eat, and then they begin to cut off bits for their children. The rest of the meat is put in a basket, and next morning is cut up.

III. When the propitiation of the spirits is finished the chief tells his headman, "To-day you must cook some relish, and give it to all the people, and finish the ceremony in connection with the exodus." So he (the headman) sleeps with his wife, and in the morning she takes the relish to give to the chief. All persons of lesser importance come and take theirs from the hut, and any one who is at a distance at the time has his put aside. Now the ceremony is over, and the villagers again resume cohabitation with their wives [broken off since the beginning of the ceremony]. One month passes, and then a great quantity of beer is cooked all over the village, and they have a dance that at the new village the ground may become trampled and hard. When some further time has elapsed, they cook beer, to demolish the huts of the dead, that were left standing at the old village. At the new village, when a man dies, the first one to do so is buried at the old village; when one of the village elders dies, he is buried at the new settlement, and thereafter all who die are buried there.

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VII

MARRIAGE BY PURCHASE

584 1. An Angoni, when he has daughters, makes an arrangement with some man from another village, saying to him, "You are my friend, you must wed one of my children." Then the girl's father makes beer, and they go and summon his friend and set him in a hut by himself, and the father bids his daughters, "Go and pour out beer for the stranger." The father points out his child [to his friend], saying, "You will see she has on such and such a kind of calico, and then you will know that is the one." Then some other day he tells his child she must go and present herself at her future husband's. When the moon is full all the maidens of the village assemble and come by night to the man's village and sit down at the village court. They sit in a circle, the betrothed in the middle, and cover their heads with their calico. They tell stories and laugh that the villagers may know people have come to the bwalo court. Then some young man comes out, and says, "I have found something," and his companion says, "I go before." Then an elder asks, "What is it?" And the young man reply, "The maidens have come." Then some of the women at the village are sent to ask the girls at the bwalo court what they have come for, and they do so, saying, "What is your business here." And they reply, "We have come for so and so." They are naming some very little child. So they ask again, saying, "Are you really meaning that child himself?" And they reply, "No, we mean his big brother." Then they go and tell the elders of the

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village that "The people who have come to the village court are saying they wish so and so." Then the elders say, "Put them in a hut." Next morning they cook for them whole maize, the betrothed does not eat with them, and when the old woman sees she is dying of hunger, they take her to a hut on the outskirts of the village and give her beer. 574

II. On the following morning they from the man's village take an offering of two goats, and go with them to the girl's village. These goats are accepted, for they say, "They are only the spirits, and no doubt the price of the girl must be behind." When the young braves leave, they leave behind a child to guard the betrothed, and follow her about, and when they return to their own village they take other goats and go with them (to the girl's home), and when they come with them there they sit at the kwalo court, then one of the village elders makes a little gap in the grass fence (that surrounds all Angoni huts) and peeps out. When he sees the goats he tells the village chief that there are such and such a number, and the chief tells him not to receive them. Then the young warriors, when they have waited and waited, go off to their own village. At the outskirts they stand to await the escort of young girls, and then they go and say to the man who wishes to marry the girl, "They did not receive from us." So next morning they take more goats and go with them. The old man again looks out, and when he sees that more goats have come he goes and tells the girl's father, "To-day such and such a number have arrived." And the man answers, "Go and take them and put them in the kraal." (When this is done) the old man comes and takes the knobkerry from one of the men (who brought the goats) and puts it in a hut, and the men follow the knobkerry, and they cook 574 431

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[S14] [431] porridge for them and it is refused, and they spear goats for them and they eat. Next day they go home. They of the girl's village tell them, saying, "You will hear from us." Now, if the malt for the beer be in readiness, they do not sleep many [S13] days, but if not, they let a moon pass. On the day on which the beer is strained they go and call the bodyguard of young warriors, and they come along with the husband (to be) to drink the beer. The man who is to marry the girl they go and hide away in a hut on the edge of the village along with his betrothed, and the beer for them will be drawn in a little pot.

[585] [D08] III. Now every one comes together at the village court and bring grain. The betrothed sits on a mat. Her grandmother shaves her head, leaving a round patch of hair on the crown. When she has [S31] finished shaving her one of the men from the man's village steps out and begins to kill some goats. Should a goat not die immediately it is beaten. Then the goats are skinned, and they take a spleen and let drops fall from it to the head of the girl, and then inflate all the spleens. They take the fat from the belly, and spread it in the sun to dry. Towards evening they take the girl and go with her to the *K*aka hut, and there they take a frothy medicine, called *chitanda*, and the girl bathes with it, and her little watchman bathes also, and he (the child) takes the spleens and the fat, the inflated spleens are fastened on the girl's head and the fat over her shoulders and under her arms. The little child, when he has finished tying them on, is beaten by the men from the man's village (playfully). Then one of the village elders gets up and speaks, saying, "There you have your mother, we give her you to-day; she is subject to no disease, her illnesses consist of occasional headaches. Should she

6:Rattray E,G-S (ca. 1900) 1907 FRS Ngoni FRS

go and get *tsempo*, well, we shall know she got it at your village, for here there is no *tsempo*." Thereupon all the men from the man's village, and all the women from that of the betrothed, set out to escort their "sister." On the way the betrothed is carried on the back [of some person]. When they arrive at the bridegroom's village, they are given the hut they had when they first came, and the betrothed sleeps there with all her (girl) companions. Next day four matrons come—two from the girl's home and two from the man's—and take the girl aside [into the bush]. If all is well and they find "the cattle are there," they shrilly sound the *nkulungwani* and say, "The cattle are there, the cattle are there." [That is to say they consider the girl a virgin.] Should, however, they find that "the cattle are finished" (*i.e.* must be returned to the man), the girl's father must return two or three goats, or, should the man demand it, "shave another maiden for him." In some retreat in the bush they dance the *nsindo* dance. They then go to the open village court that the bride may dance with a spear in her hand before the eyes of all men, and when she has done so her little watchman steps up and takes the spear from her hand, then the girl kneels down, and the child takes a shallow basket and begins to remove the spleens and fat the girl is adorned with (putting them in the basket), and these they place in the *Kuka* hut. They bring calico and dress the maiden and go with her to her husband's hut, and that evening he cuts the bead girdle and it is left lying on the mat. On the following morning the woman takes a jar of water and goes and freshly plasters the floor of the *Kuka* hut. An old woman comes and gets the girdle of beads and places them beside the spleens and the fat. When some time has elapsed the

6.Rattray E, G-S (ca. 1900) 1907 FRS Ngumi FRS

585 young wife is made cook four, and on the day it is
[301] drunk the spleens are burned and the head girdle unravelled, and the girl will make bracelets of it.

VIII

MARRIAGE (Chipeta)

584 1. When a girl and a man love one another, they make each other presents in secret, and when this has gone on for some time, they say, "But let these things fly away on the wind now and be heard by people." Then the man goes and tells the elders of his village, saying, "Go and ask for me at so and so's. I would live with them, for I am miserable (here)." Then some of the elders go there to ask for him, saying, "Here we have seen a (girl's) basket, and we would remain with you, for where we are we are unhappy." Then the headman replies, "First of all you must return, when we have asked the child if she consents you shall hear again." Then the deputation go off home. The man calls his children, he sees the one who is almost a woman, and asks her, saying, "So and so have come and say they want you to stay with them." And the child answers, "Well, what can I say, words which you may speak I obey." And they from the man's village return again, saying, "We have come about that proposal which we mentioned yesterday; we are most anxious for what we asked." Then the chief says, "Let the man come, he shall live here, I do not refuse." And they go back home and tell the man, saying, "We

Bancroft E.G-S (ca. 1900) 1907 FBS Mgmt 781

went across there, and heard what he told us. He says you must go and live there." And the man says, "We shall do so, it's not far to the water." Then the old men (who are negotiating the affair) return there and say, "We shall stay with you, there is water, and it is not far away." And the village chief says, "Let him come, this is not some other land that eats up a man." Then the old men return, and bring their child and take him to the chief, saying, "Here is your man, and he has no other words [meaning complaining, bad-tempered words]; all he ever says is, 'Cook me porridge, for I am hungry.'" And the chief replies, "For our part, our one has not one little thing (against her), cooking in her forts and pounding flour, and, perhaps, even hoeing, but as to that we do not know for certain as we have not yet seen her with a hoe in her hand."

11. Then the old men return, going back to their own village, and leave the child. He must sleep in the quarters of the young unmarried men, and his wife will cook his food for him until he has built his hut. He does not cohabit with her. When he has finished building it, they put him in it. At the village where he is, he does not ever see his mother-in-law, they always run away from each other. When he says, "Now I am sick of this running away, let us 'uncover' each other." Then the mother-in-law cooks beer, and the son-in-law gets some calico, and they go and call the people from the man's village, telling them that now they wish "to uncover." Then the people from the man's village come and take the man and go with him to his mother-in-law's hut. His head is still covered with his calico and the mother-in-law's also is still over her head. Then the man's brother goes and uncovers the mother-in-law and takes the

Germany E,G-4 (ca. 1900) 1907 FRS Hgmt FRS

present of calico and gives it her. The mother-in-law pours out a little pot of beer and gives it to her "little" son-in-law, and he drinks and drinks, and one drinks and hands to the other. The brother is still sitting (covered up). When this is finished the mother-in-law goes out and the man then gets up and drinks with his companions, saying, "Now we have 'uncovered' each other, and the state of mother-in-lawship requiring one to run away from the other is finished." They now honour each other.

IX

THE RAIN TEMPLE

1. In the rains do not some people say, "Look at this, the rain keeps refusing to fall from above; come, let us try to propitiate the rain spirit, and perhaps the rain may come." Then they begin to make ready, saying, "Let all of you collect a few handfuls of grain, we can at least try; if we fail we shall do so having at least made the attempt." Then they begin to collect the maize, the very same day it is ground and pounded, and they boil the beer and pour it in a gourd-cup. Next morning at dawn every one comes together and they go to the rain temple. They clear away the grass that the ground may be open. He who is chief of the ceremony sits in the middle and first draws some of the beer and pours it in a pot buried in the ground, and says, "Master, Chaste, you have hardened your heart towards us, what would you have us do? We

6/Ratray E,G-S (ca. 1900) 1907 FRS Ngoni FRS

must perish indeed. Give your children the rains, there is the beer we have given you." Then the people begin to clap their hands and sound the *nkulungwesi*; they sing, swaying their bodies backwards and forwards, and keep saying, "Pardon, pardon." When they have finished propitiating, they take the beer that remains and dip a cup in and give every one to drink, just a little, no one is short, and even the children are made to sip it. When they have finished they take branches of trees and commence to dance and sing—

"This little cloud, and this,
This little cloud, and this,
Let the rains come with this little cloud.
Give us water,
Our hearts are dry,
Kettle.
Give us water,
Our hearts are dry,
Kettle."

When they come to the village they find an old woman has drawn water in readiness, and put it at the doorway, and the people begin to dip in their branches and wave them aloft, scattering the drops, and then they see the rain come in heavy storm-clouds.

6:Rattray E, G-8 (ca. 1900) 1907 FR5 Ngoni FR5

X

THE LOTS

753 791 I. If a man be ill, his companion goes off and seeks the oracle man. He comes outside his hut and hails him, "Zikomo." The owner says, "Yes, come in here." And the man enters the hut, and says, "We have come to you that you may trace a spirit for us." Then the man takes out his lots from a little cat's-skin bag, and takes some ashes and rubs the lots with them, and begins to consult them, and says, "Are you nursing some sick person?" And he replies, "Yes, indeed, I have been attending on a sick person; the little thing that is ill is a child, and I cannot get sleep for him (lit. with him), and he will not even eat gruel, and I said, 'But I must go to the oracle man; perhaps there he may follow up for me the spirit which is causing the child to be ill.'" Then he begins to consult the lots, and says, "It is the spirit of the child's grandmother; it is she who is causing the child to be ill." And he who has come to consult the lots replies, "I have heard." And the lots again speak (through the man): "Why do you not keep me in mind, and even my grandchild, you also go without calling me to mind," but if you give the spirit a fowl take it from me, the child is sitting up; when you go and take the fowl, kneel down with it, and say, "Grandmother, there is the fowl on account of which you are taking a life" (*munta*). Then the man who has come from the road (to consult the lots) says, "Put the spirit of mine back in the bag."

782 755 II. Then he goes home, and takes his fowl, and kneels down with it, and takes a gourd-cup of water,

Ethnology E.G-S (ca. 1900) 1907 FRS Ngoni FRS

and fills his mouth, and blows the water out in a spray, and says, "Grandmother, there is the fowl for which you are causing a person to be ill; you harden your heart all for the sake of a fowl; go, let your little child alone, that he also shall walk about like his companions do; you must not see fit to take a man, only for the sake of a fowl." Then he takes the fowl and kills it, and plucks it, and cleans it; he roasts the liver, and places it at that side of the hut where his head is towards when he sleeps. When the fowl is cooked, he makes some porridge and dishes it out in little baskets, leaving some in the pot, and commences the propitiation of the spirit, saying, "Here is the fowl we have killed for you; eat of it together, let there not be one who refuses. And there is your portion also, little children; you must eat together and rejoice." And he takes the pot, and says, "And this is yours, old women." And when he has finished propitiating, he takes the porridge and puts it at "the head" of the hut, so that he can eat what is left on the morrow, and then he begins to divide out the food to the people, saying, "You, there is your portion; and you, also, there is yours, and this is yours, old women." And when they have finished eating they clap their hands and sound the *ntungululu*, and then disperse. Next morning, at dawn, they take what they had put at the head, and eat it.

G.Ramsay 5, G-5 (ca. 1900) 1907 PRS Digital PRS

XI

HUNTING

224 1. When a man wishes to call up a hunting party, he tells the young men of his village, saying, "Go and summon the hunt, and tell the people that it goes in such and such a direction, and it is there we shall assemble." Then the young men get their knobkerries and set out; they are knocking them together, and singing, "Roast, roast, roast," and when they come to a village, the headman comes out and answers, "Roast," and says, "Whose is it?" (the hunt). And they say, "It is so and so's, and goes in such and such a direction, and it is there we shall meet." Next morning, at dawn, they begin to assemble, their dogs are in the leash, and they bring their spears and knobkerries, and make some little child go in front, saying, "Cross your arms over your shoulders." And when they come to where the hunt will start from, they say, "Lie down there, and do not move about." Then every one who comes along takes a branch and piles it upon the child. And that is so that the game may not go and be shy. Then the master of the hunt begins to instruct the hunters, saying, "Look here, some of you have got your dogs; look well at their marks." And then he begins to arrange the hunt, saying, "Let so and so's wing go there, and so and so's there, I myself take the centre." And they start off, advancing all along the line. If a buck start up, and one spear it, and another spear it a second time, he (the second one) has a share in it too. The one who first throws, should he only wound the animal ever so slightly, and his companion then kill it out-

Gaffney E.C-6 (ca. 1904) 1807783 Signal 783

right, the animal is the property of him who first drew blood.

II. Should it be a buck about which there is a dispute, one saying, "My dog was first," another, "My dog was first," then they say, "Come, let us dig up medicine." And they take the medicine, one his bit, the other his, and chew a bit between the teeth, and one blows it out over his dog, saying, "You dog, if it were not you (who caught the buck), you must die; if it were you, you must vomit." And the other man says the same (to his dog), and they see the dog of one of them is dying. Should it chance that two men throw together, and one says, "It was I who began," they say, "Do not let us be always arguing about this; come, let us go to the medicine man." They do not drink (the poison) themselves, but their dogs drink. And when they have finished hunting they say, "Let us be getting back now." All the game they have killed they pile up together, and the master of the hunt begins to "twist off" the legs that are his share. If they see that there is a great quantity of meat, they cut it in strips, and make a drying rack and light a fire (under it), that the meat may dry. When dry, it is taken off the rack and tied into bundles.

III. One way of hunting is with many men and dogs, and another of the single hunter. Others, again, dig game pits, and make long fences leading up to them, leaving gaps here and there where the pits are. Another way of hunting is by cutting off a stretch of bush. A man separates his bit of jungle, [by clearing a bare strip all round it] and when all the bush is burned, it alone remains. The game run away from the bare place and enter the bush patch; when the rains are just about to begin to fall, he goes and sets fire to the cut off bush patch. When the game run for the open, people kill them.

G.Barnsley E.C-S (ex. 1960) 1967 PRS Mgmt PRS

224 A falling spear trap for an elephant is called "mchera." It is set in the path where elephants pass. They take the weighted spear, and tie it up above, the string for setting it off is on the ground. An elephant, when it passes, will set off the string, and the spear comes down and falls on the spine of the elephant. Men hunt also with a game net; they stretch the net, and take staves and drive them in at the ends and the middle [to keep the net up]. People remain behind and hunt out the game, and when a buck starts up, it goes into the net. Birds
223 are hunted with a little net made tied to two bamboos, which are held in the hands, and [the person hunting] stands still. Others go and drive the birds, and if they go into the net, the man who is holding it swirls it round and kills the birds by squeezing them to his breast, but they cry out, and meanwhile gives a whistle, and the hunters stand.
[182] The kinds of birds caught by a net are *Mpeta*, *Ata Madevepo*, *Mepwiti*, *Kasibazi*. *Nkwali* (partridge). *Nkwepa* (guinea-fowl). *Mwa'wai* (quail). *Njiwa* (pigeon) are hunted with knobkerries; when they fly up, they throw. Birds are also hunted with blunt-headed arrows, and others caught in traps. In the dry season, when there is only a very little water left, all the thirsty birds go to drink water, and always go to the same place. When a person sees they frequent this place, he begins to set about trapping them with birdlime. He rubs it on a stick, and sticks the stick in the water, and when the birds come to drink water, they get stuck by their
224 feet (legs), and also feathers. Mice are also hunted. The *Mende*, and the *Nchewai* (rat), and the *Sakwi*, are all hunted with "goba" traps, which are set on the run. Some go and hunt them out, one stays behind; when a mouse would run away, it goes into the goba trap, and the man squeezes it to death, and

Gaffney E.G-S (ca. 1900) 1987 FES Ngumi FES

burns it out. They also trap them with a falling stone trap, and a spring trap, and others they dig by and smoke out. Mice dig out a hole, and a little farther on make a little chamber, where their nest is; farther on still is their escape exit, with just a thin layer of earth between them and the surface, so that when any one starts digging they can just burst out there. Other mice make a nest in the grass. The *Nwiri* mouse people do not eat; it cannot jump a path; if it tries to, it dies.

XII

THE WITCH-FINDER

I. When a person has died, the chief mourner goes off to seek the witch-finder. When he finds him he says, "At my home something awful has happened, and I am saying that perhaps you can follow up the thing that has killed the person." The witch-finder comes very late in the evening. When he comes, the chief mourner gives him children to lead him to the grave. When they come to the grave there, he asks them, saying, "Which way did they come with the body?" And they say they came there. And he puts medicine where they came, and asks again, saying, "Well, and his head, which direction did they lay it?" And they tell him, "His head was in this direction." He again with medicine guards the place. Then the witch-finder makes fire, and kindles it into flame, and pours medicine on it; and he does so lest people see the fire. And then they see the human flesh-eaters

Edactony E.G-6 (ca. 1900) 1907 PRS Digest PRS

are coming; they stand a long way off, and then they call the dead man by his old name, the one he was born with, saying, "Come forth so and so." And the dead man begins to come out of the grave. Then the witch-finder says, "You must not come forth; I am your redeemer." And he returns to the bottom of his grave again. Those flesh-eaters call him again, and he would come forth, but the witch-finder again says the same. Then the human flesh-eaters say, "Who is it that is making our meat to refuse [to step forth]?" And they throw two little pieces of wood, and they turn into lions; they keep coming and clawing (the ground) and roaring, and then the witch-finder sees they are come quite close, and he takes his medicine and scatters it, and these wild beasts turn into little bits of wood, and he takes the bits of wood and puts them in his horn. They send all the wild beasts, but they effect nothing. Then they say, "Whoever can it be who is more powerful than we? Come, come, come, let us see him." Then they come, as it were there, and stand in line, and send one; say they, "Go you and dance and wriggle." And he, when he would wriggle and dance, was not able, and he comes and says, "No, no, no, I cannot dance." (The witch-finder and his fire are glimmering.) "Let another go and try, if it be you think I am lying." And the other, when he would dance, is made to fail just the same. Then the witch-finder says, "I am tired of them." And he takes his (medicine) tail and waves it, and they are dead, and he commences to identify them, saying, "That is so and so, and that so and so." And then he asks, "Well, what shall we do with them—shall we kill them, shall we leave them?" Then perhaps he whose case it is (*mwini wache*) says, "Kill them." The witch-doctor takes sharpened sticks and drives them in

6 Ramsay E.G-S (ca. 1900) 1907 PRS Digest PRS

between their legs, and begins one by one, and tells him, "You, you will let three days elapse, the fourth you will die;" and tells another, "You will let four days pass, and on the fifth you die." All of them he speaks to thus. Then he takes some medicine and scatters it, and they rise and begin to run off, and the witch-finder also runs away. At the village, when they have slept three days, they hear so and so is dead, and when four days have gone they hear so and so is dead.

XIII

AN ANGONI PRAYER FOR RAIN

1. When rain does not come, they go to the man with the lots to consult them. He of the lots says, "It is the great spirit; it is she who is keeping the rain from coming." Then all the elders assemble. In the morning at dawn, an ox is taken from the kraal, and the chief stands up and says, "This ox I have given you, our ancestor, seeing that you are keeping the rain from us; give us, your children, rain; look, all men are afflicted because of you." And the elders utter a response, saying, "Hail, chief, spare us, help us, thy people." And when they are answering (thus) the ox makes water, and then people know the spirit has heard. Should it not make water, they say the spirit refused (to do as asked), and leave the ox, and go again to consult the lots. And they kill the ox, and cut off its tail, and put it in a basket, and take also the liver, and put in the basket, and these they go off to the *Kuka*

6.Surrey E,G-S (no.1960) 1967 FRS Signal FRS

761 762 hut with, and set it (the basket) down at "the head" against the wall, and say, "There is the ox we have killed for you." Then they bring all the meat and put it in the *Kuku* hut. In the morning the elders rise early to eat it up; every one eats of it.

XIV

THE FUNERAL OF AN NSUTU

761 I. When the chief of the *Asafu* dies, people are not told at first; they hide the fact from them lest his attendants run away. On the day on which they make it known, they seize beforehand youths and maidens, and then every one is told that the chief has died. Then every one assembles and goes to the grave, and they dig and dig a very large "village" (cave) in the grave. When they have dug this cavity, they take the youths and maidens and shave their heads and rub them with oil, streaming down, and red clay. The youths have already their bows in their hands, as if going to the dance, though they are going to die. Then they lift the corpse and make the youths go in first, and the corpse follows. When they come to the cross-ways, 761 762 they take one of the young men, and sharpening a bamboo, hammer it down through his head with a stone, and the stake grips (lit. bites) the ground. He is sitting upright as if alive, and he is made to hold a bow in his hand. When they come to the grave, they commence to break the legs of the others, and pour the juice of chilies over their heads. (And the reason they do this is because they fear

G.Ramsay R.G-4 (ca. 1804) 1807 FRS Signed FRS

their relations may dig them out, and place them in some other country.) And they throw them to the back of the cave, and take the corpse and lay it on top of them. Then they begin to fill in, the ones in the cave are groaning, "Alas, alas!" When they have finished filling in, they go to the water to bathe. When they return to the village they dance.

XV

THE CHIEF OF THE KUKA AND THE SON-IN-LAW

1. The chief of the Kuka hut and his son-in-law sowed a garden. When the maize grew up, the father-in-law told his son-in-law to build a watch-tower. Then the father-in-law went off and forged some arrow-heads, and gave them to his son-in-law, saying, "There are some arrows, you must keep a look-out with them in the garden here." And the son-in-law received the arrows, and remained at the watch-tower there. One day the wind came and flattened down all the maize, and his father-in-law came to walk on a round of inspection in the garden, and then he saw that the wind had laid the maize, and he clapped his hands and said, "Oh, to-day I see wonders, these arrow-heads I just forged for him to keep by him [and look at]." And then he went up to the watch-tower, where his son-in-law was, and asked him, saying, "These arrow-heads I forged, I just forged that you might sleep with them on the watch-tower here?" And the son-

G.Surrey E, G-8 (ca. 1900) 1907 PRS Ngumi PRS

in-law replied, "And how am I to wound the winds?"

II. When the father-in-law had gone off, the son-in-law took some maize and went off to set some falling-traps, and one of his traps caught a guinea-fowl, and he took it out, and went and gave it to his wife, saying, "There is a guinea-fowl, cook it; I am going away a long way; I shall be away four days, and for my share you must harden some of the gravy over the fire, the most you can eat yourself." Then the woman went off and told her father, saying, "That fellow has killed a guinea-fowl, and he tells me I must brown the gravy before the fire for him, and the most I am to eat, and where he has gone he will remain four days." And the father said, "And how on you brown gravy over a fire, my child?"

III When the son-in-law returned, he told his wife, "Cook some porridge." And the woman did so, and went with it to her husband. But he looked into the dish and said, "Where is my gravy, that I told you to brown before the fire?" Then the woman went off to tell her father, saying, "He is asking for the gravy." Then the father went off to tell the villagers, "You must settle a case for me." So the people assembled at the village court in crowds, and (one) said, "Chief of the *Kuka* hut, state your case that we may hear." Then the chief of the *Kuka* hut took up his case and began to speak saying, "As for me, I bid you ask my son-in-law there, on my account, the things which he has in his heart." Then the people spoke, laying the charge before the son-in-law. And he replied, "Yes, what he says is true about me, but I was at the watch-tower, and I saw the chief of the *Kuka* hut, and he asks of me, saying, "You there, do you just sleep on the watch-tower here, and not keep a look-out over the garden? The arrows I went

Gaffney E.G-S (ca. 1900) 1907 PES Ngoni PES

and forgot that you might just keep them by you, and not keep a look-out for what is eating up the maize in the garden." And as for me, I replied, saying, "And you, how do you wound the winds?" So I also went and caught some "meat," that they in their turn should brown some gravy for me, for, seeing they know how to wound the wind with an arrow, they could also brown gravy before a fire; and that is what the case against me is." And the elders said, "That is his complaint, is it? The chief of the Kaka hut was in the wrong."

XVI

THE TORTOISE AND THE ANTELOPE

539

1. A Tortoise and an Antelope once had an argument. The Antelope said, "Tortoise, are you able to run along with me?" And the Tortoise replied, "Yes, I am able." Then the Tortoise went off to tell his companions, and he said, "We have had a discussion with the Antelope (about running), and he says we must race together, and you, my friends, come along, you must give me your assistance." And the Tortoise began to place them in a long line, and they reached to the plain which they had agreed upon [as the scene of the race]. Then the Antelope said, "Tortoise, come on, let us begin to run." Then the Antelope set off as hard as he could; he runs and runs, and at length calls out, "Hallo, Tortoise!" And the Tortoise replied far in front, "Hallo! I passed long ago." And the Antelope set off again, and again called out, "Where

6.Ramsay E,G-6 (ca. 1950) 1967 FRS Ngani FRS

539 are you, Tortoise?" And the Tortoise replied, "As for me, I passed long ago." So the Antelope had just to give up.

XVII

THE TWO-HEADED PYTHON

1. Once upon a time there was a Python with two heads; he was very long, and sang a song, which said—

> "*N'ginginingi* when walking,
> He says '*N'ginginingi*,'
> Walking he says, '*N'ginginingi*.'"

And from his back some one repeated just the same (song). And he made up a pipe of hemp and coughed *wopo! wopo! wopo!* and from behind him he heard *wopo! wopo! wopo!* And he asked, "Who is that trying to imitate me?" And he sent his attendants, telling them, "Go see [who it was], and when you have found him, kill him." And they went off, following their master's [body], and at length came to where it ended, and they say, "Must we kill him; if we do so, will not he (our master) die? Come, let us leave him." And they went to tell him, and said, "Well, his body and yours are one and the same, how shall we kill him?" But the Python was angry, saying, "Why did you spare him? I wish you to kill him." And then he lit his pipe again and coughed *wopo!* and said, "Go, you must not spare him again; to-day go and kill him."

Ramsay E.G-S (ca. 1800) 1907 FRS Digest FRS

So the stimulants came to where the second head was, and cut its throat, and as they return he is dawying; when he would cough he cannot finish, and just goes, "ooyo! 'ooyo! 'yo!" with a weak voice, and dawyes, and dawyes, and dies.

XVIII

THE STORY OF KACHIRAMBE

1. Seven young girls once said, "Come, let us go and pluck leaves for a relish with our porridge." And when they were gathering them, one of the children saw the egg of a hyæna, and picked it up, and put it in her basket, and said to her companions, "You children, I have got all I want, I am going." And her companions said, "Whenever did you pull them, when you are off so soon?" And she replied, "As for me, I filled my basket some time ago." So her companions bade her go. When she has gone, they saw a hyæna; he has come up to them and asks, saying, "You children, who has taken my egg from there?" And they deny having done so, saying, "We do not know, but she who has gone off perhaps she has taken it." And the hyæna went off. He comes to where she lives, and says, "Who has taken my egg?" And the mother of the girl replies, "But the child, she has come in with an egg, it is on the fire," and the hyæna said, "Well, what am I to do?" And the woman replied, "Wait, when I have a child you shall eat him." And the hyæna said, "Yes, [that is a good arrangement]."

4 Surrey E.G-4 (ca. 1909) 1917 PSS Signal PSS

537 II. Another day, when the mother went to the water, the hyæna asked her if she had had the child, and the woman replied, "No, not yet." And every day the hyæna in asking the same thing, and then one day he said, "If you do not quickly have that child you are the one I shall eat." And then the woman saw a boil on her shin bone, it is all swollen and soft. And it burst, and there came forth a child. He has a bow, and a quiver full of arrows, and a little gourd of medicine, and a knife and dagger, and he said, "I have come forth, I, Kachirambo, the child born on a shin bone." Then the mother of this Kachirambo was again asked by the hyæna, when she went to the stream, if she had had the child, and she replied, "Yes, and the child is very clever, you cannot catch him, but I myself shall deceive him for you; you I tie up in a bundle of grass and then I shall go and tell Kachirambo, 'Go and lift the bundle of grass which is on the path there.'" Then she tied up the hyæna in a grass bundle, and went off to the village and told her child, "Go and lift the bundle of grass that is on the path." Then Kachirambo went, and stood a long way off, and said, "You bundle, get up that I may lift you easily." And the bundle got up by itself, and Kachirambo said, "What bundle is it that gets up alone? As for me, I have not seen such a one, and I do not intend to lift it." And off he went to the village.

III. And the hyæna came along, and told the woman that her child was a clever one indeed. And she told him that to-day she would cheat him over a falling stone trap for killing rats. And she said to Kachirambo, "Go, set a falling trap, see the rats are finishing the baskets." Then Kachirambo got a large flat stone, and a forked stick, and the stick to lay across it, and bark string, and got the

Bellamy E.G-4 (ca. 1901) 1301 F83 Spec F83

little bit of stick which sets the trap, and ties it on, and takes the bait and puts it in the trap and has finished. In the evening the hyæna comes to the trap, and causes it to fall, and Kachirambe's mother called out, "Kachirambe, the trap has fallen." Then Kachirambe said, "Too trap fell again, that I may know a rat has been caught." And the hyæna is at the trap, heave ho, heig! And Kachirambe said, "What trap is it that falls wise? I have not yet seen one of that kind."

IV. Then Kachirambe's mother again told the hyæna, saying, "Go and wait at the baobab tree, and I shall go and tell my child to go and get beans." So Kachirambe went, and got his basket, and transformed himself into a fly, and the hyæna sat keeping looking out for him, saying, "I wonder (again) if he will come." He saw not a sign, and then Kachirambe got all he wanted, and came to the village, and his mother was again astonished, saying, "Where did he get the beans when there is only one tree of them?" Then the mother said, "To-day I shall deceive him telling him to go and bring firewood, and you (hyæna) will devour him there." And she said to Kachirambe, "Go and get wood in the bush." But that child had a dream, that to-day he would go to his death, and he took his bow, and quiver, and little medicine gourd, and his great big knife, and went off, and climbed into a tree, and began to cut; and then he saw the hyæna has come, and says, "You have died to-day, you do not escape. I shall eat you, come down quickly from up there." And Kachirambe cut off (a piece of) wood and said, "I am coming down, you gape." And the hyæna gaped, and said, "Come down." And Kachirambe answered, "Yes, I am coming." And he threw the lump of wood and it entered the mouth of the

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539 hyæna, and it died; and his dogs, when they would have bitten it, died also. And Kashiramba came down, and took his medicine, and scattered it over his dogs, and they got up. When he went to the village he shot an arrow, saying, "What did I say to you when you must needs send wild beasts against me to eat me?" And his mother begged pardon (of him), saying, "Pardon, my child, my apologies suffice without the case being brought up for trial." [*Lit.* the case is finished at the mouth.]

XIX

THE RABBIT AND THE LION

1. A Rabbit once dug a game-pit that he might kill game, and carefully covered it over, and then he took his axe and stuck it up on a tree, and began to cry, saying, "Mother, mother!" Then a Bush-buck came along and asked why he was crying, and the Rabbit said, "There came a Reed-buck and he has put my axe up there out of my reach." And the Bush-buck said, "There, and you have given up trying to get it down by yourself, but I shall bring it down for you." But when he made to bring it down, he fell into the game-pit, and the Rabbit jumped and got his axe, and cut at the Bush-buck, and again stuck his axe up, and covered over the game pit anew, and again began to cry. And a Buffalo came along. "Why are you crying, child?" And the Rabbit said, "A Sable-antelope came, and he has put my axe up above out of my reach. And the Buffalo said, "There, wait, I shall

Gaussay E.C-S (ca.1900) 1907 FRS Signet 781

get it down for you." And when he was about to do so, he went down the game-pit, and the Rabbit jumped up again, got his axe, and killed the Buffalo with it. And a Lion comes by. "Why do you weep, Rabbit?" And he replied, "There came past an Elephant, and he has placed my axe up aloft out of my reach." And the Lion said, "Wait a bit, I shall get it down for you." And when he would do so, he fell into the game-pit, but (this time) the Rabbit also fell in there, and the Lion seized him, and said, "How comes it you deceived me so that I fell? As for me, now I kill you." And the Rabbit said, "Pardon, great chief, I am yours; if it be you have children, I shall look after them for you." And the Lion answered, "My children are two, and them you shall nurse."

II. And then they went to the Lion's village, and he was told, "You there, the children you have to nurse, there they are." The Lion went to the forest to hunt game, and on his return called the Rabbit to take the game (he had killed) to his cubs, saying, "You Rabbit, go and eat the bones, the children you must go and give the flesh to, because their teeth are not yet strong." But the Rabbit went off, and said, "You cubs, there is a bone for you, you will eat that you may harden your teeth; as for me I shall eat the flesh." Next morning the Rabbit said to the cubs, "Come, let us go to the stream to play." And when they came to the water, he said, "Come, let us wrestle to see who is the strongest." And a cub knocked down the Rabbit, and he said, "You must not kill me; if you kill me, who will show you the way to the village?" So he was spared, but the Rabbit in his turn overcame the cub, and twisted his neck, and then took the other one and went off with it to the hut. Then the father called him,

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539 and said, "There is some meat, go and give it to the children, and I also come there to see my children." Then the Rabbit held up a cub, and showed it him, saying, "Look, there you have one." He lifts it up again, and says, "There is another." But he held up the one (both times). Another day the Rabbit said, "Come, let us bathe again." And they began again to play about, and the cub knocked the Rabbit down, and said, "You supposed back there you had killed my brother for me." And the Rabbit said, "If you kill me, whom do you go with to the village?" So the cub spared him, and the Rabbit then got on top and killed him. Then he said, "How now, seeing I have killed them all, can I go and deceive them at the village? But I shall just climb into a thorn tree, and get all scratched." So he climbed up, and threw himself down, crashing through the branches, and scratched all his body, and ran to inform the Lion, saying, "Sir, I have not seen what is good to-day; the cubs, they have killed them to-day. Look, I barely managed to escape, they would have killed me also." And the Lion said, "Have you recognized them?" And the Rabbit replied, "I knew some of them, I go (now) to identify them."

III. So he went off, and came to the village of the Baboons, and finds the villagers playing at throwing tops at maize cobs, and saying as they threw, "Hands!" Then the Rabbit said, "Friends, let us throw together, all of us, and when I throw, when I say, "Who ate the Lion's cub?" you must say, "It was I, it was I"; that is the proper thing to say, and as for us, we always say so." When leaving, the Rabbit said, "You fellows, I come back to-morrow and we shall throw again." Then the Rabbit went back to the Lion, and said, "They who killed the children I have cornered to-day."

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And the Lion said, "Come, let us all go that I may go and see." But the Rabbit said, "I must tie you up in a bundle." And he tied him up, and took some fruit and stuck them here and there in the bundle, that the Baboons might rejoice, saying, "Our friend has come with something to eat to-day." So they came to the Baboon's village, and the Rabbit said, "I have come, get out the tops that we may throw them." And he began to throw, saying, "Who ate the Lion's cub, and here and here he has not yet come back?" And the Baboons replied, "It was I, it was I." And the Rabbit also said, "Listen, my bundle, yourself." And the bundle began to unfasten, and the Lion burst out, and seized all the Baboons. 539

XX

THE RABBIT AND THE ELEPHANT

I. Without there was a drought, and the ground became hard, without any water, and all the animals were in distress, and the Elephant said, "You all, we shall die, come let us scrape out a hole, to see if the water will come." Then all the animals collected, and went to an open plain, and the Elephant said, "I must begin to stamp." (And as he stamped) he said, "Let me stamp there, there is water, let me stamp there, there is water." And they just see clouds of dust. Then the Rhino. said, "Wait, I am going to try to stamp." And he began, "Let me tramp there, and there is water." But he just gave up too. All the animals

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539 failed, and then the Rabbit said, "Wait a bit, let me tramp." Then the great ones (of the forest) rebuked him, saying, "What you, you would stamp (with) your tiny little feet? Look at my foot, it is like the bottom of a grain mortar." And the Rabbit replied, "I can only try, if it be too much for me, let me fail, having made the attempt." And he began to tramp—

"I must tramp there, (and) there is water,
I must tramp there, (and) there is water."

And they saw the damp soil was showing up. And the Elephant came and said, "Get out, I must stamp." And he stamped and tramped, and again they just saw dust rolling up, and he said, "Come here, Rabbit, you shall try again." And then they saw a pool, stretching far away, and all the animals drank. And the elephant issued a proclamation, and said, "Let not one other Rabbit be seen drinking water here, except that Rabbit who got down to the water, he shall drink." Then the Rabbits said, "As for us, we have not yet seen the like, the water which our kinsman pierced through to, it, they must say, the Rabbits must not drink." Then the Elephant said, "I shall be watchman and shall see who comes to drink water here." And then the Rabbits talked together for a little, and said, "Come, children, let us take our battle-axes, and be off and dig for honey."

II. (Some time after) a Rabbit came along (to the pool) and hailed, and the Elephant said, "And who are you?" And the Rabbit said, "It is I, and I have got something sweet to suck, for giving the great ones (of the forest) to sip when once they have been bound." And the Elephant said, "Let me see, and have tasted it first." And the Rabbit gave him a little gourd-cup (with some honey in it),

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saying, "There." And the Elephant put in his trunk, and licked it, and said, "Yes, indeed it is good, tie me up." Then the Rabbit took his string and bound him, and went and had a drink, and cleared off, and the Elephant said, "Rabbit, you are going off without giving me (the honey)." But the Rabbit just went off, taking no notice. Then the Elephant called out, "Children, come and unbind me." And his companions came, and said, "Who has tied you?" And the Elephant replied, "The Rabbit came along with something sweet for sucking, and he said it was for giving the great one of the forest to suck, but they must first be bound, and I said, 'Well, bind me,' and he bound me, and drank his fill of water, and ran off." Then the Tortoise spoke, saying, "I must wait here to-day." And the Elephant said, "Child Tortoise, you who shuffle along, is it you who would catch the Rabbit?" And the Tortoise replied, "Never mind, stick bees' wax on me, I shall catch him on this very spot." Then his companions rubbed wax over him, and set him by the water, and he just remained with his back sticking up above the water, plain to be seen. And then the Rabbit came along and said, "Hallo, there!" He sees (lit. has seen) everything is quiet. So he came to the water, that he might look and look, but found there was no one. Then he said, "But I must drink from the stone there." And he comes, and jumps on the back of the Tortoise, and drinks and drinks, and when he would say, "Now I must be off," he found he was stuck fast. And then the Tortoise began to shout out, "I have got him, I have got him, come all of you." Then all the animals came and pulled out the Tortoise along with the Rabbit, and one seized the Tortoise, and another the Rabbit, and pulled them apart, and

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539 the Rabbit said, "You all, if you are going to kill me, and you go and seize me by the head, I shall live, if you seize me by the leg I shall live, but if you catch hold of my tail, that is my death."

III. So they caught hold of his tail, and when they would dash him down his tail stripped off. So the Rabbit ran off home and told his companions, saying, "There has come a tail-stripper (into the country); look at mine there, I have long ago pulled it off, he declares. Should he see a person who has not his tail stripped off, that one he seizes, he says." So it came to pass, at their village there, the Rabbits stripped off each other's tails, all of them. Then the Elephant came—he is following the spoor of the Rabbit on the damp soil, and he says, "I have you to-day, who was that one who came to drink water?" Then the Rabbit said, "How do we know? we are not proper rabbits; look, we all are without a tail. Should you see one with a tail, he is not of our village." So the Elephant just gave up the quest, and went home. And the story ends there.

XXI

THE COCK AND THE SWALLOW

I. A Cock and a Swallow once struck up a friendship, and the Cock called the Swallow, and said, "You must come along to my home, and we shall chat." And the Cock told his wife, that when the Swallow came, she was to say to him, "Your friend, is not that he there? He says he has cut off his head, as he has had a great shock." Then the

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Swallow came and asked for his friend. (The Cock had taken his head and put it under his wing, so that his friend must come and say he had cut it off with a knife.) Then the Cock's wife said, "Is not that he there? He says he has cut off his head, as he has had a great shock." And the Swallow sat and sat, and waited and waited, and at last went off home without seeing him. And the Swallow in his turn went to his hut, and told his wife, "To-day I am going to call my friend the Cock, and when he came there, you will say to him, that his friend had cut off his head, as he had received a great shock over something." And the Cock came, and asked the Swallow's wife where his friend was, and she said, "Is not that he, there? He says he has cut off his head, as he had a shock over something he had seen." And however the Cock may look and look he does not see the slightest movement, because the Swallow had taken a knife and cut off his head. Then the Cock went off home and remained there three days, and came to the Swallow's hut, and said, "How is our friend now? We do not see him coming to our home to talk over things." And the Swallow's wife replied, "I do not know, he is still lying there as before." And that is how the Swallow went away (from this earth).

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II. But a kinsman of the Swallow's also struck up a friendship with the Cock, saying, "Let me see [what I can do to get even with him]." And he said to the Cock, "You and I indeed love each other, we shall never part." Then the Swallow told his wife that to-day she was to cook pumpkins as he was going to summon his friend the Cock, and when he came and should ask where his friend was, she was to say, "Your friend is in there" (in the pot). Then the Cock arrived and asked

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539 where his friend was, and the woman said, "Your friend is in here." The Cock may look, he finds the pot is boiling with the fire, and he was astonished, saying, "My friend must come out of the pot there?" Then the woman uncovered the pot, and the Swallow darted forth; he enters the middle of the smoke, just as if he is coming out of the pot, and sat down and said, "Ah, we were in there, and we heard you talking. Wife, dish out the pumpkin, we shall eat with the visitor." And the woman served out the pumpkin, and gave it them, and the Swallow began to eat with his friend. But the Cock went home, and told his wife that to-morrow she must cook pumpkins as he was going to call his friend, and him she was to put in the pot, and when the Swallow came she was to say that her lord was in the pot. And the woman asked if he should not be cooked, and he replied, "No, for my friend acted thus, his wife cooked him, and I in my turn tell you you have got to cook me, and when the Swallow comes you must uncover me (in the pot) and I, I shall come forth with the smoke." And so the woman took some pumpkins, and sliced them up in a pot, and put it on the fire, and poured in water, and got fire-wood and broke it up at the fire, and put her husband in the pot and covered it over. And then her pot began to boil, but the Cock began to flap about in the pot, and at last died in it, and the woman just kept piling on the wood. Then his friend the Swallow came and said, "Where is my friend?" And the woman said, "He is in the pot there." And when she uncovered the pot, she saw the feathers all loose, and she said, "Is this life?" And she began to dish out, and saw her husband did not rise, he is all limp. And the Swallow said, "Have you cooked our friend?" And the Cock's wife said,

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"He would insist on telling me, saying 'Cook.' I asked him if he should not be burned, and he said 'No, my friend did this, I shall not burn.'" And the Swallow said, "You have acted badly." But when he went off to his own home he told the story to his companions, saying, "I made a fool of the Cock, and his wife cooked him. He used to say he had fooled us, we on our part have fooled him and he has died, even as our kinsman died long ago."

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XXII

THE TORTOISE AND THE BABOON

I. A Tortoise and a Baboon made a covenant of friendship, and the Baboon told the Tortoise, "you must come to my home and drink beer." So when the beer was ready, the Tortoise set out (to visit) the Baboons, and he found they had already climbed into a tree, and taken their beer with them. And the Tortoise they addressed, saying, "Climb up here, for we do not drink beer on the ground." And the Tortoise when he would climb, slips, and at length gives up. And the Baboons said, "See, there is the beer, it is your own fault if you leave it." Then the Tortoise went off home and cooked beer of his own and summoned the Baboons; then he set fire to grass, and set his beer down in the centre of the burned patch, and then thoroughly washed the cup (for drinking the beer with). And the Baboons, when they came, trampled all over the burned place, and then the Tortoise told them, "Look here, this cup belongs to some one else,

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539 and he says you must not catch hold of it with dirty hands, first of all go and wash your hands. And the Baboons went off to wash; coming back they come and tread again on the burned place, and finally the Tortoise says, "It is your own fault if you leave the beer."

XXIII

THE TORTOISE AND THE LEMUR

I. A Tortoise once married at a certain village, and a Lemur also asked for a wife at the very same place, and the reason they "acted the son-in-law" was that they were poor; had they had wealth they would have got a wife by purchase. Then their mother-in-law divided out a garden for them, saying, "The Tortoise will hoe and go in that direction, the Lemur will hoe and go in that." So they commenced to hoe in their gardens, and the Tortoise sang—

"Shuffling along I go, they at the village will say he is hoeing." (*Repeat.*)

And the Lemur sang—

"Chop! I have cut, Lemur you just hate me."

And people saw, in the direction of the Lemur, a clear open space, but in that of the Tortoise the bush was thick. Then one day, their mother-in-law said she wished to go and see in the gardens where her sons-in-law were hoeing. When she

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came there, she saw where the Lemur was, was hoed, and where the Tortoise was, there was not a day's hoeing done, and she said, "It seems I have chosen a man who cannot hoe; now the Lemur he is a man, he tries to hoe." And she told the Tortoise to go and cut down a tree which was in the middle of the garden, and told him, if he did not fell it, he should clear out from there. Then the Tortoise pondered, saying, "How shall I go and cut down the tree, as if I could climb up aloft; but I must make friends with some person, and perhaps he may go and cut it down for me."

II. And then the Tortoise saw a Wild-cat, and said, "Cat, you are my friend, you must go and cut down for me the tree that is in my mother-in-law's garden." And the Wild-cat got up very early in the morning, when the cold morning wind was blowing, and came to the tree, and cut and cut. When it was quite light outside, the Tortoise took his axe, saying, "I must go and cut down my tree." So he went off, he crawls along, his axe he throws in front of him, and shuffles up to it. When he got to the tree, he found that the Wild-cat had cut it down, and lopped off all the branches, and then the Wild-cat went off, and the Tortoise remained; he listlessly cuts. When he sees his mother-in-law (coming) he strives with all his might. The mother-in-law was surprised, saying, "What, the Tortoise has cut down that tree in this manner, now he is my son-in-law, he does not again leave me." And again at the Wild-cat's home there was a mourning. And the Wild-cat went to call the Tortoise, and told him, saying, "At my home they are electing a new chief, and you, my friend, in your turn, will go and ransom me to-day, (for) when the other children come and speak their names (at the grave) you will remain silent; when you hear me saying,

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539 'I, the Wild-cat, have come, that I may guide the people,' you shall answer, and the chieftainship will be mine." And the Tortoise went off in the very middle of the night, and burrowed at the grave, and went in. Next morning at dawn a great crowd assembled, and one child came out and said, "I, so and so, have come and I say I must rule the people." And at the grave yonder they saw not a sign. Then there came forth another child and said, "I, so and so, have come that I may rule your village." At the grave there is not a sound. And then the Wild-cat got up and said, "I, the Wild-cat, am come, and I say I must rule your people." Thereupon all the people heard at the grave there speaking, saying, "Yes, I am wishing for you, my child, the Wild-cat, that you should rule my people well, in my stead." Then every one rejoiced, and they lifted up the Wild-cat and put him on their shoulders, and that evening the Tortoise came out (of the grave) to go home.

III. Then at the Wild-cat's they made beer, and went and called the Tortoise, and the Tortoise told the children of the village, saying, "Come, my friend has summoned me, we must go and drink beer." Then the children of the village taunted him, saying, "You, where will you see a friend?" And the Tortoise said, "Come, you must go and see my friend, he is greater than any of you." So the Tortoise went off with the children from the village, and came to the village of the Wild-cat, and the Wild-cat got a mat in readiness and spread it down for him. Then he got out beer, and set it down before the Tortoise, saying, "There is food." And the Tortoise in his turn passed it to the children from his village, and they drank and drank the beer, and then he bade his friend farewell. And when he has come to his village these children (who had

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always laughed at him) spread a good report, saying, 539
"The Tortoise is a chief; you must not always be annoying and contradicting him, for we to-day have seen with our own eyes, the friend of the Tortoise is a very great chief."

XXIV

THE BLIND MAN AND THE HUNCHBACK

I. Long ago a chief built his village, and to the village there used to come lions to seize people. And the chief said, "What are we to do with these lions?" And his people said, "Speak with them." Then the chief asked them, saying, "How is it you are always seizing people?" And the lions said, "We are saying you must give us your two daughters whom you love, and when you give us the children we shall not come back to catch people." Then the chief took his two children, and went and made a rough grass hut for them at the hill where the lions came forth from. And from another country there set out two men, one blind and the other hunchbacked, and they were on their way to the chief's village. And Hunchback saw a tortoise on the path, and he told his comrade, "There is a tortoise here." And Blind-eyes said, "Pick it up." And Hunchback refused. Then Blind-eyes said, "Pick it up for me." And he picked it up for him, and put it in his wallet. And they walked and walked, and came to another place, and found that a porcupine had died there. And Hunchback said, "There is a porcupine here." And his companion

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539 said, "Pick up one of his spines." But he refused, and Blind-eyes said, "Well, pick it up for me." And he did so, and put it in his bag, and they went elsewhere, and found there had died an elephant there, and the man who had wounded the elephant, he also was dead, and his gun was there, and Hunchback again said, "There has died an elephant here, and the man and his gun are on the same spot." And his companion said, "Pick up the gun and one tusk." And he refused, and Blind-eyes said, "Pick them up for me."

II. When they saw the sun was setting, Hunchback climbed a hill, and he saw on the other side there was smoke rising, and they went there and found two maidens in a grass hut, and they said, "Darkness has overtaken us, and we wish somewhere to sleep." But the girls refused, saying, "You must not sleep here; as for us, our father built us the hut, that when the lions come they may come and eat us." But they refused (to be warned), and said, "We sleep here." When they would have talked on, they find the lions have come, they are roaring, and then one asks, "Who is it talking in the hut? Let us eat them up together." Then Blind-eyes said, "You are not able to eat us; and as for us, we only came here to find sleeping-room." And the lion said, "I shall throw one of my lice at you, and you will be frightened (enough then)." Thereupon they all fainted with the exception of Blind-eyes; and then the lion threw a louse, and Blind-eyes felt about with his hand for it, and picked it up, and said, "That tiny little thing! See, I go and cast it on the fire." And when he did so, it gave a crack, and he said, "Now, in my turn, I am going to throw you my louse." And he got out the tortoise and threw it; and the lion picks it up, looks at it, and says (aside), "Ah yes, he has

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huge lice." But he says, "No, I am not afraid; now I am going to throw a hair of mine for you (to see). And he pulled out one hair, saying, "There it is, I have thrown it for you (to see)." And Blind-eyes feels about for it, and says, "That is what I am to fear! look at mine." And he takes the porcupine quill, and throws it at the lion, and the lion picks it up, looks at it, and says, "Yes, indeed" (aside). But he says, "No; even though you can do such things I am not going to spare you." And he takes a tooth and throws it, and Blind-eyes feels about for it, picks it up, and says, "I am to fear this, am I? Wait till I throw you mine."

III. Then he cast the tusk of the elephant at him, and the lion gave a jump, saying, "Ha! yes, indeed, the fellow has a fearsome tooth" (aside). But he said, "Now I am going to let you hear my voice." And he began to roar, and Blind-eyes said, "The other—let it sound its voice too, that I may hear you." Then he said, "I have heard, and now come close that you may hear my voice." Then the lions came up close, and Blind-eyes said, "Where are you?" And they said, "We are here." And he said, "Lay your heads together." Then he took his gun and pointed it in their direction, and said, "Now listen, I am going to talk my words." And he fired the gun, and killed the lot. Said he, "Have you heard my words?" He finds all is silence. Then he roused his companions who had fainted, saying, "Get up, I have killed those wild beasts." And they contradict him, saying, "You are deceiving us." And Blind-eyes said, "You people, do get up; you must open the door for me, and I can go and look myself." And they did so, and he goes and feels, and says, "This is the male, this the female. Come outside, that you may see for yourselves."

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539 IV. Next morning, they went off; one of the maidens carried Blind-eyes, and the other Hunchback, on their backs. When they came to the village their father saw them, and said, "What, you have come back again, though I said you were to remain there; now I shall kill you all." And the children told him that (the men) had killed those wild beasts, and the father asked if that was indeed true, and they said, "May I be struck dead if it is not." And the father sent men to see. And they came and found them, and cut off their tails, and went and told the chief, saying, "There are the tails; it is quite true they killed them." Then the chief held a consultation with his people, saying, "Well, those people who killed the wild beasts, what are we to do about them?" And they said, "You must just give them these maidens in marriage." So they gave Blind-eyes his, and Hunchback his, and took six shells, saying, "One, three, the other, three, and you must go and build your village there." And as they went along the road, Hunchback said, "They have given us five shells, and they say, two are yours, and three are mine." And Blind-eyes said, "Oh, you are cheating me; did not the chief say he had given us six?—mine three, and yours three; how comes it you deceive me, insomuch as when I said, 'Pick up this,' you refused?" Then Hunchback stood up and hit him on the eyes, and straightway Blind-eyes found his eyes were opened; and he took his knobkerry and hit his companion, and Hunchback found his back had straightened. And thereupon they grasped hands in token of friendship.

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XXV

SOME RIDDLES AND PROVERBS

I. "COME, let us give riddles to-day," some one says, and then every one collects, and the hut is packed. One begins to say, "Such and such a thing, what is it?" And should his companions give up, then (the one who gave the riddle) says, "Then kill me so and so's cattle." And they do so (in pretence), saying, "Go and eat what's his name's." And he has them stabbed, the meat is all over the place, and eats and eats, and says, "The answer is so and so." 519

SOME RIDDLES

Q. Something without a spoor; what is that? 539
A. An arrow.

Q. Something that cannot be bound.
A. The winds. (Perhaps water, or smoke.)

Q. Something with a very keen scent; for even if you hide away some little thing you have, it goes and finds it out. What is that?
A. A fly.

Q. Something which warms itself with its back to the fire.
A. The shelf above the fire, in a hut.

Q. A war which baffles all of you; there is one little thing, spoiling for a fight, that goes and tackles it. What is that?
A. The porridge stick.

Q. A person shoots his arrow up in the air, and when it returns, it does so without its shaft.
A. Winged white ant. (Because when it flies off it has wings, but falls without its wings.)

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539 *Q.* A little thing, yet that cannot be lifted.
A. A shadow.

Q. A tree which grows out of a companion tree.
A. The *ulimbo* tree.

Q. Up down, up down. What is that?
A. A pestle (for pounding grain).

Q. The house has been burned, and there remains only the cross-beam.
A. A path. (Because when the bush is burned the road-way is there stretching away.)

Q. I built a hut with only one post to prop up the roof. What is that?
A. A mushroom.

Q. Two people support a huge thing. What is that?
A. The two pair of supports of a grain store.

Q. The stone trap has fallen over and over again to-day alone. What is that?
A. The eyelid.

Q. Something which no number of people can lift, yet there is one person who can do so.
A. Water.

Q. Something which comes from far away, and finds us here.
A. The rain.

Q. A man who hoes many gardens in one day without being tired.
A. A barber.

Q. Something which finds the way by itself; it does not go wide of the mark even though it is dark.
A. The hand. (Because it does not forget the mouth.)

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Q. One axe handle, but ten axe heads.
A. A bunch of bananas.

Q. A hut without a doorway.
A. An egg.

Q. Something you cannot tell whence it fell from.
A. A cloud.

Q. A little thing of such importance that, when you wish it, you go and take it with both hands.
A. A ground nut.

Q. An old fellow who cuts the grass with his belly, and smoothes it down with his back.
A. A spoon (used for dishing out the porridge).

Q. A tree which you cut down to-day, and the next it begins to sprout.
A. Hair.

Q. However far away it be, this very day this thing reaches there.
A. Memories.

Q. You go in this direction, I go in that, and we must meet.
A. A belt.

Q. Some great beast which dies in the dry season, and the scent of which reaches us here.
A. The first of the rains.

Q. The animals meet each other at the water (where they all come to drink).
A. Men and women. (When there is a common place for drawing water, where those from different villages get their supply.)

Q. A chief sent a person to bring a goat, and some maize, and a leopard, and when he came to the river, he found only a small boat, and he said, "What must I begin with? Should I begin with the leopard, the goat will eat the maize, and if I

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539 begin with the maize, the leopard will eat the goat, but I must begin with the goat." So he takes the goat and ferries it over, and again he began to think, saying, "Now, if I take the maize over, the goat will eat it, and should I take the leopard the goat will be eaten." Well, what did the man do?

A. First of all he ferried over the goat, it goes across, and he returns and takes the leopard, and also takes the goat back in the boat to the other side there, and leaves it there, taking over the maize, and comes back once more for the goat.

SOME PROVERBS

If water gets spilt, they do not gather it up.

Where a tree has fallen, you cannot hide the fall thereof.

That little you have is what you have eaten up beforehand; if you do not eat it up, it is some one else's. (*i.e.* "Let us eat, drink and be merry, for to-morrow we die.")

O earth, I should not have eaten you (for yourself); I am only eating you because you are mixed up along with the honey.

You all start on an equality when it is a question of racing in the sand.

What has seen your friend to-day has gone off, to-morrow it will pay you a visit. (*i.e.* Do not laugh at a companion in trouble; your turn may come next.)

You gain wealth from my tusks, and yet you do not eat my flesh.

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XXVI

THE KANONOMERA DANCE

If a person is ill, they go and consult the lots, and then he of the lots says, "It is the spirit of his grandmother, it is wanting a dance; when you dance that dance, you can take it from us the child is sitting up." And they go to the village and take a basket of grain, and with it they address the spirit, saying, "There is the grain for which you are killing a person; when we have made beer, let us see the person (who is ill) sitting up." And then they assemble every one, and the day the beer is strained, they all come together, and that evening they enter the hut (where the sick person is), and begin to clap their hands to rouse the spirit, and then they see the sick one is trembling and crying out, and then the people say (to the spirit), "You must not come with war, it is we who have called you; see here at the village the drums have come, but let them depart again without anything happening to mar the dance." And when they have finished clapping their hands the dance comes forth, and the drums begin to sound, and they are dancing. He who remembers a song sings it; when one is possessed by a spirit, down he falls, and they drag him out of the dance, and deck him with calico and skins of animals, and he again enters the circle and dances. When a person is possessed by a child's spirit, they bind his calico tightly round him that it be strong, because that person is wishing to strip it off, and dance naked, as a child does not wear anything. Should a woman be seized by a man's spirit, saying, "I am so and so," they deck her with a

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787 feather head-dress, and in her hand she holds a little stick (for a spear), and her calico is tied round her waist, and her breasts swing free. The songs they sing at the Kanonomera dance go thus—

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539 What knocks off the dew,
Comes at the early dawn.—(*Repeat.*)

Looking, gazing, we just gaze one at the other.
(*Repeat.*)

When the drum sounds it is the *choinjoli* drum
that brings the spirit.—(*Repeat.*)

Far away there, far away,
Far away there, far away,
Far away where shines white that little cloud,
Far away there, is my bow.

Little quail, little quail, you are picking up the
little grains.
And what if he is,
Are they not his eyes?
It broke his leg for him;
Only hunger, only hunger.

Oh no, indeed, indeed,
Two wives have been too many for him indeed;
Two wives have been too many for him indeed.

You hate me,
You hate me for my being so old.—(*Repeat.*)

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Little maiden, whom war has given me,
Should you refuse to be mine,
I am as a slave in my grief,
And then what must you do?

We were far away;
Our companions had cut off their head rings.

XXVII

THE NTETEREZI DANCE

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[164]

It is danced only at a funeral.

Scrape out the beer pot and give me.
Have some sense, the beer is finished.

He is the husband who favours your companion (*i.e.* his second wife),
And you, you only cook and give him, all in silence;
And here you return,
And weep against the hut post.

Should you be a childless man,
Do not be hitting your neighbour's child,
That's so, father.
Don't you think you should go and beat that maize you planted?
That's so, father.

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539 She has left him sleeping there, de de;
533 She has left the home he made her, de de;
She has left him.

The man who is in my home;
Yes, yes, father.
From the way he leans against the hut post (all indifferent to my charms)
You would think he had been drinking beer.

What, you say you would marry *me*?—
You of the goat-skin (loin cloth).
No, father; oh no, father;
You of the goat-skin.

Mother! mother!
Did she go to send you,
Saying, "When he comes you must abuse him?"

Oh stop that fidgeting and turning;
Stop saying, "I must so."
Stop saying, "I must thus."
We do not want that.

You have brought in vain your wooden pillow;
I do not wish you,
I do not want you.

Should you kill a little mouse, go and give it to your sister.
With one's wives it's do this, do that for them, and then they leave you.
We have said so; we have said so.

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XXVIII

THE KANDENGA DANCE

In dancing this dance the women stand in line on one side, the men in a line on another, the drums are where the men are; then a woman goes and takes the knobkerry from a man, and the man goes back with her to where the women are, and again they return and stand close together. The man places one hand on the woman's shoulder, and they dance thus, and when they have done dancing the woman turns round and hands the man his knobkerry. The Kandenga is danced at a funeral, but also just for fun when the moon is shining.

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[764]

A white-haired man is malt;
On his coming, let him make beer;
Yes, father.
On his coming he shall make beer.

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Towards the river to *Likongwe*
A cloud shines white like some little bird, maybe,
But it's those Angoni; they always said
"That's a rich little spot where the *Nsugudzi* flows."

I am an unmarried maiden, and one of Njolo's men will be my lord,
De, de.
The youths from here think too much of themselves.
Did not one say, I was his,
De, de.
The youths of here are too conceited.

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539 Place your hand upon her shoulder in the dance.
533 Place your hand up her shoulder whom you love.
This season there is no bow (*i.e.* war).

Oh, oh, oh.
I have come to the wedding.
The porridge they have cooked with the finger.
(It is so badly made.)

Oh belt, belt, belt,
Belt, belt,
Why should I not borrow the belt,
When the dance has sounded?

XXIX

THE CHITOTO DANCE

535 They dance it at a mourning, and even just for
[534] fun. They do not have drums, but fasten rattles on their legs.

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539 One perhaps has taken the other,
533 Summoned him for love of him,
And to-day we mourn, love;
Yes, father,
And the cock crows.

Should your neighbour's son not have a wife,
Look after his belly,
His belly,
His belly, wo, ha, ho!
I have sung.

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Should you have no child by your neighbour's daughter, 539 533
Give her your friend, and he shall wed her;
As for you, you be happy with the beer pot,
With the beer pot, wo, ha, ho!
You be content with the beer pot.

XXX

THE KUNJU DANCE

Men do not dance it, but only women, with the men looking on. [535]

You, Nzinyai, you, Nzinyai,
Nzinyai, she refuses hospitality to the strangers,
You, Nzinyai.
The porridge which I have not seen;
Nzinyai, return whence you came.

The man who is in my hut begins to refuse his food; when I only dish him out two helpings of porridge, he looks aside;
When I dish him out three (he says), "Give me the water (to wash his hands). I shall give the child his."
But that child he is wise,
"Eat up your porridge," says he; "was it not you who scolded at me?"
Now, what do you think of that? My child he knows how to conduct a quarrel.
A quarrel they settle at the village court.

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XXXI

OTHER SONGS

539
533 Moon, you must shine, shine that I may eat the tadpoles;
I sit on a stone, and my bones all rattle.
If it were not for my big mouth,
The maidens would be crying for me.
(The song of the night-jar.)

That great bird has gone in there,
Gone to the other side there,
Gone and got a snake there;
The very snake that told me of misfortune,
Told me of misfortune, e! e! e!
Which foretold evil at the site of the deserted village.

Frog you, frog you,
Your friend, your friend.
Frog you, frog you,
He is calling his wife.
Jump squat, jump squat,
He is calling his wife.
(The frog's song.)

Dawn, day; dawn, day;
The Tsambe mouse is finishing other folk's food.
(The song of the *ndongera* mouse, that eats during the day.)

Stay a little yet, night; stay a little yet, night;
While I eat with you.
(The song of the *Tsambe* mouse, that eats only at night.)